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THE JERUSALEM
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**MEIR
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NIXON:**



Friday
March 9, 1973

1550



LOVERS LOVE "MACCABEE" BEER —
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Arrows point to two of the Black September terrorists holding Saudi Arabian Embassy in Sudanese capital. Photo was taken before the killing of the three diplomats. (Associated Press radiophoto)

THE LESSON OF KHARTOUM

THE three-day drama staged in the Saudi Arabian Embassy in Khartoum last weekend has placed the Palestinian terrorist movement in open confrontation with a number of Arab countries, chief among them Sudan, Saudi Arabia and Jordan. Until now it has been only Jordan which recognized the terrorists as a threat to itself; all the others have disregarded the warnings that have been sounded across the world recently. At first, however, there was signs of a profound renaissance in the Arab capitals.

It is true that, to judge by their news media, not many Arab states appear to have been much disturbed by the events in Khartoum. A large number of Arab governments — mainly the militant ones — continue to see the terrorist movement as a useful weapon in their political relations with the outside world and, vis-à-vis Israel, as a convenient defence against charges of inactivity by their own people. But what has been happening in Khartoum this week, ever since the latest adventure came to its ignominious end, may serve as a first hint even to the Arab regimes that support it, that the terrorist movement is getting out of control and is beginning to bite the hand that feeds it.

Five hostages

The drama began at 7 o'clock Thursday evening, when eight armed terrorists shot their way into the Saudi Arabian Embassy, disrupting the decorous reception in honour of the outgoing United States Counsellor, George Curtis Moors, whom they took hostage along with four other diplomats — the U.S. Ambassador, Cleo A. Noel, Jr., the Belgian and Jordanian Chargé d'Affaires, Guy Eidi and Adly Nassar, and the host, the Saudi Arabian Ambassador, Sheikh Abdulrahman Mathbouk. The latter's wife insisted on staying with her husband even when a Sudanese woman doctor appealed to the terrorists to let her leave with their children.

Some of the guests — reportedly including the Ambassadors of the U.S.S.R., Britain and France — disappeared from the Embas-

For Sudanese President Ja'afar Numeiri, the Black September murder of three diplomats in Khartoum may be a turning point towards an alignment with the more conservative Arab states, writes ANAN SAFADI. The Sudanese leader may have begun to understand where the real danger lies.



After his release, the Saudi Arabian Ambassador waves to cameramen from window of Embassy. In foreground is a Sudanese household employee.

sy right away. Some others were held for screening by the terrorists, and were only released when it turned out that the Ambassadors of West Germany, Iran and Ethiopia were not among them.

It was only a few minutes later that the terrorists announced themselves in a telephone call to the Egyptian Middle East News Agency, as a Black September team and made public their demands: the release of a Fatah leader, Mohammed Daud Oudh — known as "Abu Daud" — and a score of his comrades imprisoned with him in Jordan; of about 25 girl saboteurs in prison in Israel; and the release of U.S. Senator Robert

F. Kennedy; and of three leaders of the Bader-Meinhof radical group imprisoned in West Germany.

The demands were later reduced by the elimination from the list of the prisoners held in Israel and West Germany. This was on grounds that there is no contact between Khartoum and "enemy" Israel, and that since the West German Ambassador was not at the party, there was no bargaining counter with Bonn.

Six of the terrorists had arrived in the Sudanese capital only a few hours before the attack took place. They had travelled on an Egyptian Airlines plane, which is believed to have come from Cal-

ro. At the airport they were met by two accomplices. One of these drove them to the Khartoum office of the Patah dominated Palestine Liberation Organisation. The other did not leave the airport, and took the next Libyan plane flying to Tripoli.

The man who was to complete the team which undertook the actual operation, was waiting at the P.L.O. office. It was from there that the gang drove to the Embassy with their weapons and ammunition in a P.L.O. car.

Arrived there, the terrorists, all wearing masks, stormed across the garden without opposition and burst into the luxurious two-storey building firing their guns. The Belgian Chargé d'Affaires was wounded in the leg.

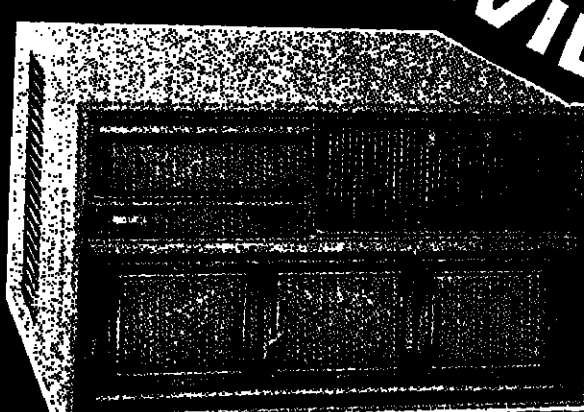
Guard shifted

In the middle of a raging sandstorm, security forces were rushed to the scene. The diplomatic quarter of Khartoum had been virtually unguarded during the afternoon and early evening, since the security men had been busy engaged guarding the route along which President Numeiri and his royal guest, Emperor Haile Selassie of Ethiopia, were proceeding to the airport. They were flying south to Juba, focal point of the celebrations of Sudan's "Day of Unity" marking the first anniversary of the reconciliation between Northern and Southern Sudan and the end to the country's long years of violent Arab-African division, which Haile Selassie helped to heal.

For 24 hours, apart from throwing a cordon round the Embassy, the Sudanese appear to have done nothing beyond contacting the governments against whom the terrorists were making their demands. The two governments mainly involved — the U.S. and Jordan — made it abundantly clear, and at once, that they had no intention of giving in to the gang's blackmail. A few minutes after 9 o'clock on Friday evening, the Saudi Arabian Ambassador telephoned the Sudanese authorities, from the home that had become his prison, with the sad news that the gangsters had just

(Continued on page 3)

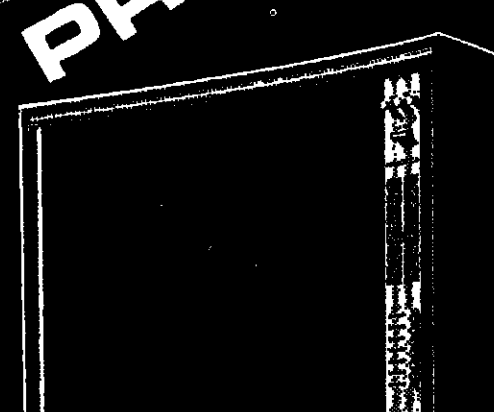
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THE NATIONAL STYLE

The world today takes Israel's... granted but still... human quality... Minister ABBA EBAN... at the Haifa... commencement last... in the address, the text of... is reprinted on this page... calls for the development of... and balanced' na... style.



reaching some general conclusion of anxiety from the multiplication of particular symptoms? And even if I have made a distinction between policy and style, is it altogether fortuitous that the national style becomes distorted and strident, just when there is a multiplicity of political definitions on the future of the territories, which are characterized by maximalism at the expense of the rights of others and the prospects of peace.

Common factor

The common psychological factor in all the situations that I have described is a defensive attitude which would be suitable for a weak country subjected to perils and threats. Now this definition of Israel is only a half truth. It is of course a fact that we are still the target of perils and threats; but it is also a fact that Israel is, in the ultimate resort, a strong and solid reality. Strong and solid in its capacities of defence; strong in the inspiration of its heritage and faith; strong in its economic resources; strong in the support that it receives from the Jewish people; strong in its science and learning; strong in the overall balance of its links with governments and peoples across the world. True, all these elements of strength and solidity are relative and not absolute; but they are impressive in relation to the resources and capacity of all our adversaries.

The question that is now asked everywhere concerning Israel is not about its courage and resourcefulness which are everywhere taken for granted, but about its human quality. A strong nation does not have to shout or to beat drums in nervous agitation in order to make its voice heard. On the contrary; a confident and balanced national style is perfectly reconcilable with an alert security consciousness and a rational and firm political line. The problem is how to put the emphasis on freedom, tolerance, equality, social justice, spiritual and intellectual creativity and human brotherhood, as the salient characteristics of a strong and confident Israeli society.

Broad effect

An anxious desire to refute an imaginary assumption of weakness can have effects across the whole length and breadth of our life. It has its effects on political reactions, on the attitude to Arabs, on the form of national expression, on the attitude of citizens to each other on the roads, on the method of waging labour conflicts, on the resolutions of political conferences and on much else. It is not essential to demonstrate virility and toughness every minute of the day.

Those of you who consider that the problem that I have presented does not exist have not lost anything except a quarter of an hour of obligatory listening (or at least hearing). Those who are convinced that the subject does exist cannot ignore the decisive role of the academic community in determining the national style. The central vocation of the intellectual community is to ensure that the characteristic qualities of scholarship — logic, rationality, order, precision and balance — have their due weight, together with other qualities, in forming the national texture. The intellectual community does not belong on one or the other side of the political debate; its function is to be represented on all sides and to exercise the restraints of rationality within each. For reason without emotion is sterile, while emotion without reason is hysteria.

To the new graduates who leave your University today I can only express the wish that they be guided by the spirit of a Jewish Jew or friend of Israel abroad, legacy whose paths are the come up against a succession of such painful situations, without ways are peace.

is a copious discussion of the physical map of Israel, a future peace settlement. The first, in 1947, to declare to the governments and to the peoples of the world that we will involve different and alignments from the previous armistice — and the logic applies to our situation as well. These must be in such manner as to do not renounce this — provided that the boundaries are recognized as one of the components of the balance of forces, the and resources of the state, the reinforcement of the strength of our ties, these are all of equal weight. Without security would be un- matter what boun- were to establish.

part from its empha- sises and landscapes, and, gives a central consciousness to the for peace, and to re- all superfluous domi- other people against Let us recall David the who says I do not to dominate me, but to dominate others is a Hottentot mental-

tion of Zionism is plain. Any- defines Zionism ex- cludes a right to where in Eretz Israel, being this inalienable balance with the duty and with the Jewish level — is simply by denying central and most perspectives.

those who say that territorial division and peoples in Eretz Israel, compatible with this leads to the of a "Zionism" on Governments before is explicitly prepar- permanent peace in- mulation of sov- erainment in a con- tional style. An Arab is murdered in Naza- reth and a Jewish woman vi-

of the Knesset in August 1970 to seek a rational compromise with Egypt and Jordan in bound-aries different both from the previous armistice lines and from the present cease-fire lines, provided that there be no withdrawal ahead of a peace settlement. The problem is not merely how to define our own historic rights, but how to bring them into har-mony with the rights of others and with our own right to peace.

The confusion which prevails, or is cultivated, at home and abroad, concerning our authorita-tive political positions in relation to the physical map of Israel, causes me to reflect on a subject which few people discuss: "Is-rael's spiritual map. Do we have secure and recognized ideological and social boundaries which we are duty-bound to defend and beyond which we may not erupt? Just as there is a national policy, is there not need for a more balanced and confident national style, which would accord with Israel's needs, as well as with her strength and spirit?"

I have the impression that we have suffered more troubles recently as a result of defects of style than from problems of policy. I do not wish you to think that these reflections are the outcome of the shock which afflicted the state and the nation as result of last week's tragedy which occurred because of mis-taken appraisals including an Is-raeeli appraisal which turned out after the event to be wrong. The question that I now raise with you has been at a high level of my consciousness and concern for some time — and I am cer-tain that I am not alone. It has its origin not in any single in-cident, but in a number of symp-toms, the accumulation of which should lead us to a profound social scrutiny.

Moot distinction

After all, the social fabric is not composed only of deliberate acts of government policy; it is also made up of the reactions of individuals acting under the stim-ulus of the social environment created around them. There is, therefore, no purpose in estab-lishing a distinction between "ir-regularities" arising in the opera-tion of the government machine and outbursts of a turgid spirit within society itself. Both these factors combine to create the na-tional style.

An Arab is murdered in Naza- reth and a Jewish woman vi-

lently beaten for matters which are of private concern, and this is done in the name of an ex-treme form of racial segregation-ism. Against the eccentric ideas of a small group of renegades from Judaism it is suggested that we act not by combating their ideas through education, discus-sion, and incisive argument, but by raising our fist; and indeed there are those who raise it. Poison pen letters are sent to Arab and Druze residents, born in this country, containing in-citements for their expulsion in exchange for money. A constant effort is waged by a violent hot-headed group, recently arrived in this country, to stir up conflict between Jews and Arabs in Jeru-salem and Hebron at the expense of the tranquil coexistence which has been created and promoted there with so much toil.

In an essential air-operation against murderous saboteurs, the inhabitants of a Druze village in Lebanon are inadvertently hit; and a great clamor of protest goes up precisely because the au-thorized representative of the government acknowledged the error and expressed regret for it. An article is published stating that the dispossession of Arabs is an indispensable condition of the realization of Zionism; this is pure libel.

False statement

Amidst the deep and sincere grief that spread throughout our community as a result of the death of dozens of innocent peo-ple in a civilian aircraft, leader-writers attempted to console themselves by a false statement, that the world press did not ex-press strong condemnation of the murderous operations against us at Munich and at Lod — which were not inadvertent errors but deliberate acts. Our newspapers are fed unfounded information on the certificate of a dead pilot on the eve of his funeral, and when the truth becomes known the in-tilators of the report for some reason are hesitant to apologize. The national television photo-graphs the transfer of scores of bodies to Egypt after the Libyan aircraft tragedy, and the commen-tator satisfies himself with a dry description of the operational ef-ficiency of the transfer, without any adequate expression of sincere humane concern.

Can any citizen at home, or any Jew or friend of Israel abroad, legacy whose paths are the come up against a succession of such painful situations, without ways are peace.



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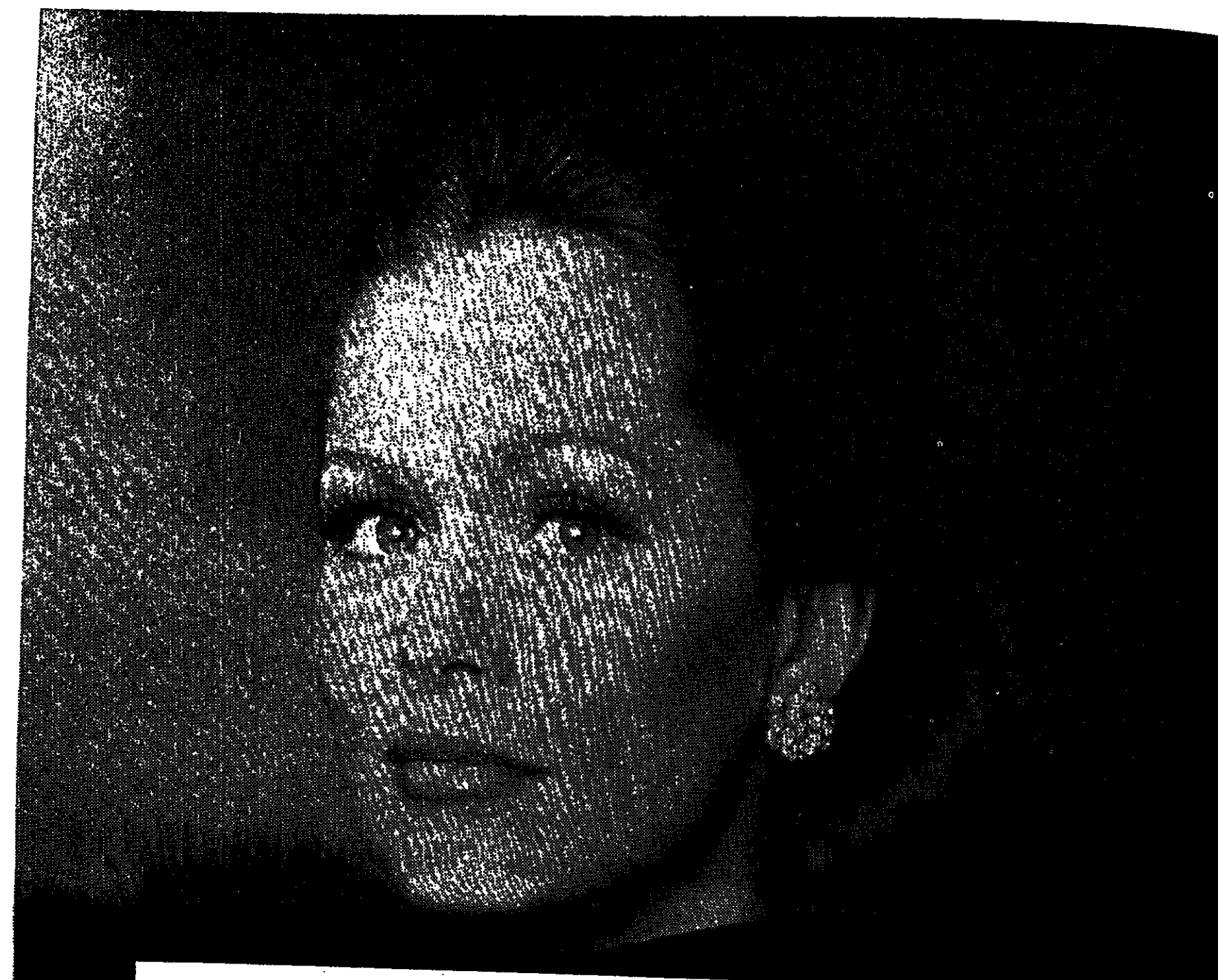
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Mr. Eban and the Ugly Israeli

By LEA BEN-DOR



Cartoon by Oliphant, 'Denver Post' cartoonist widely syndicated in the U.S., is an example of the 'ferocious world reaction' to the downing of the Libyan plane.

Paul VI asked Golda why we are "so fierce," judge by our correspondents every third that as a by the fact that as a the Israelis are intolerant drivers, infuriating them they do not actually their fellow drivers.

Israel has many other He is dogmatic, and then either fanatically re- or anti-religious, where peoples are content to live it live.

is worse to come. From that only two genera- ago, a generation-and-a- was fighting for the work for the right to country, against a man- government that preferred Arab because they were less organized and under to get along with; the against Jewish citrus and contractors who also were morganized labor, of this, the Israeli of today were positively work-shy labor is concerned.

a community where doors were locked — most of were at ground away — we have turned nation of bank robbers, who beat up social doctors turn out patients for treatment, officials take newspapers print lies. Was it who said that we would nation until there were in Tel Aviv? We do bet- that, there are robbers petrol stations at night, it is not overlook the regi- of pimps in the Tel Aviv

we have become a nation so fast that the long since been thing though softly, to be loudly in the past by immigrants from the United States and Rus- in the last resort, a of moralists, the change of attitudes and man- has come under heavy fire, will be absurd to say that has become more carefully likely just because elec- us in the offing. Perhaps we may be noticeable be- has come from more meters. Not only vet- students, kibbutz purists, adverbs, but cabinet min-

Mr. Eban inveighs against our intolerance, our liberalism and our tendency to use the ruled fist in argument, and particularly international argument, rather than logic and reason. A strong nation does not have to shout or beat drums in nervous agitation, he argues. "an imaginary assumption of weakness... has its effects on political reactions, on the attitude to Arabs... on the attitude of citizens to each other on the roads."

He recounts recent acts of il- liberalism, and they are not hard to find. Myopically religious Georgian immigrants kill an Arab man found sitting in a parked car with a married Jewish woman in Nazareth. It was an ugly in- cident, even if there was no inten- tion to kill the man, made no better by the apparent under- standing of the Nazareth Arab community that strange men should not associate with married women. He quotes assaults on missionaries and threats against "Jews for Jesus". Instead of dis- cussion, education and argument. We should like education, discus- sion and argument between the yeshivot and the non-religious or less-religious Jews, and even re- ligious Jews like Dr. Meir of Shaare Zedek hospital, why only with "Jews for Jesus"?

MR. Eban also picked on some examples that are a little less than convincing. When civilians were accidentally hit in an attack on a terrorist camp in the Leba- non there was a clamour because Mr. Allon, then Acting Premier (Mr. Eban did not mention him by name), offered an apology for the mistake. Here Mr. Eban is being less than a seasoned pol- itician, for the criticism was not directed at the regret for the loss of civilian lives, but at an obscure

the private enterprise and profit motive which Mr. Sapir has ad- mitted in the search for invest- ment and industrial know-how may not be a quicker way to UN expanding profitable employment than anything Mr. Ben-Aharon can offer: a socialist economy and a ceiling on what people may earn.

IN this society of critics Foreign Minister Eban is a relative newcomer. In the nature of things, his speeches have in the past been addressed mainly to an audience of the nations abroad. It is said that his criticism of Is- rael's attitudes at home is an indication that he views him- self as a candidate for the pre- miership, and feels he should enter into local problems. This would be an important departure. His address to graduating stu- dents at Haifa University is re- produced in full on page five, for it offers food for thought.

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other, for this was fired by the feeling of many people that Israel has only a limited, conditional right of self-defence. No such abuse was heaped on the Bul- garians for shooting down an Ei Al plane that they mistook for a Greek aircraft violating their ter- ritory. Everybody feels entitled to teach Israel morals. Mr. Eban sees the illiberality as the result of what he terms "maximalism (in the territories) at the expense of the rights of others and the pros- pects of peace." Surely it is the other way round? That there is reluctance to open up territories to the return of Arab armies or terrorists because three wars and a stream of threatening statements from Arab countries have left the ordinary Israeli con- vinced there are enemies aplenty and that in an emergency we can- not be sure that our friends will support us. Like the French in 1967?

A CAREFUL reading of the speech shows that it, in fact, centres around the question of borders. Mr. Eban is known to ab- hor the idea of expanded borders and the problems of an increased Arab population which this con- fures up. He quotes Ben-Gurion to say that only those with a Hot- tentot mentality wish to dominate others — surely an old-fashioned insult. He goes on to argue that boundaries are important, but that it must be recognized that they are only one of the components of peace and not its sole condi- tion. Military strength, morale, the economy and international re- lations are all equally important — which might almost be a para- phrase of U.S. Secretary of State Rogers' argument in March 1971 that geography is not all-import- ant. Of course it is not, between the U.S. and Canada, for instance, or even between the U.S. and Mexico. It is important where peo- ple are liable to have Katyusha rockets shot across the border at them. There is a minority that wishes to hold the whole of the West Bank for historical, religious and national reasons despite its large Arab population. There is a large body of opinion that does

THE is a great deal wrong with Israel society. If we want to understand it three hard- fought wars will offer part of the explanation, and ferocious world reaction to a tragic accident of war like the destruction of the Libyan plane in Sinai supplies an

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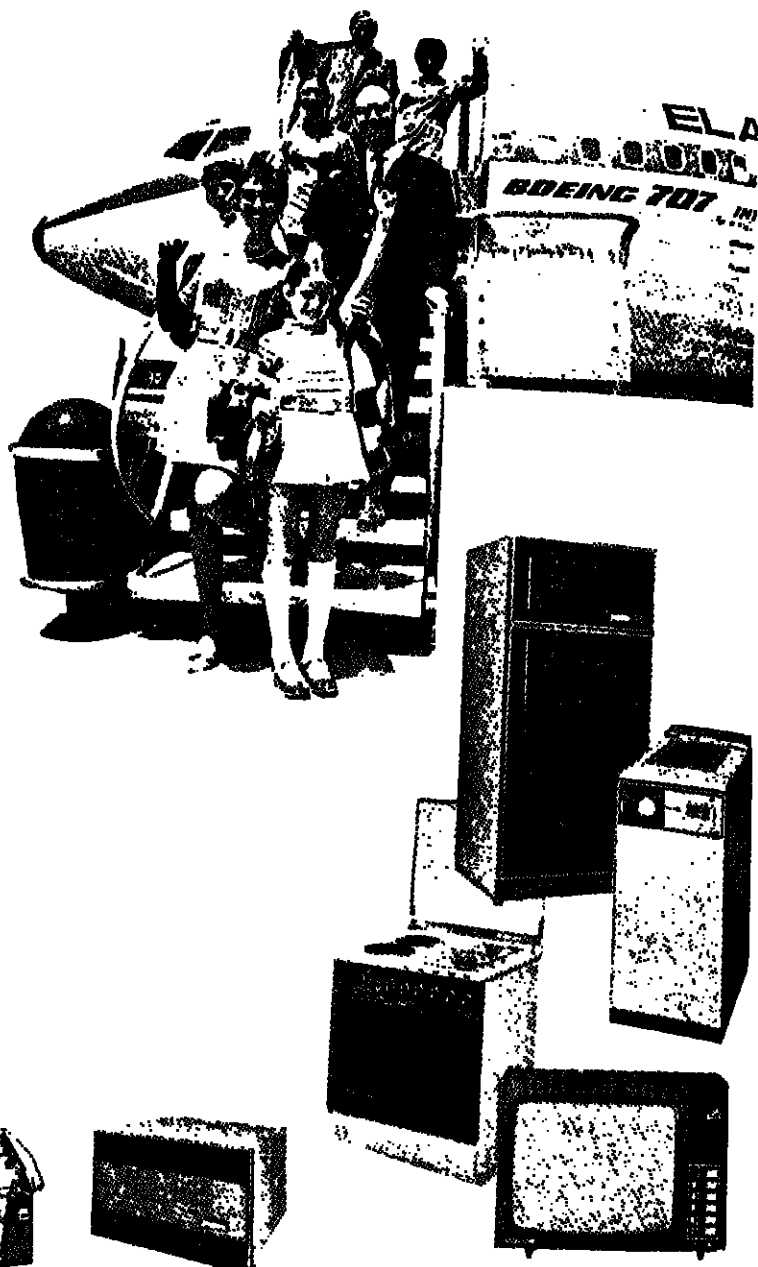
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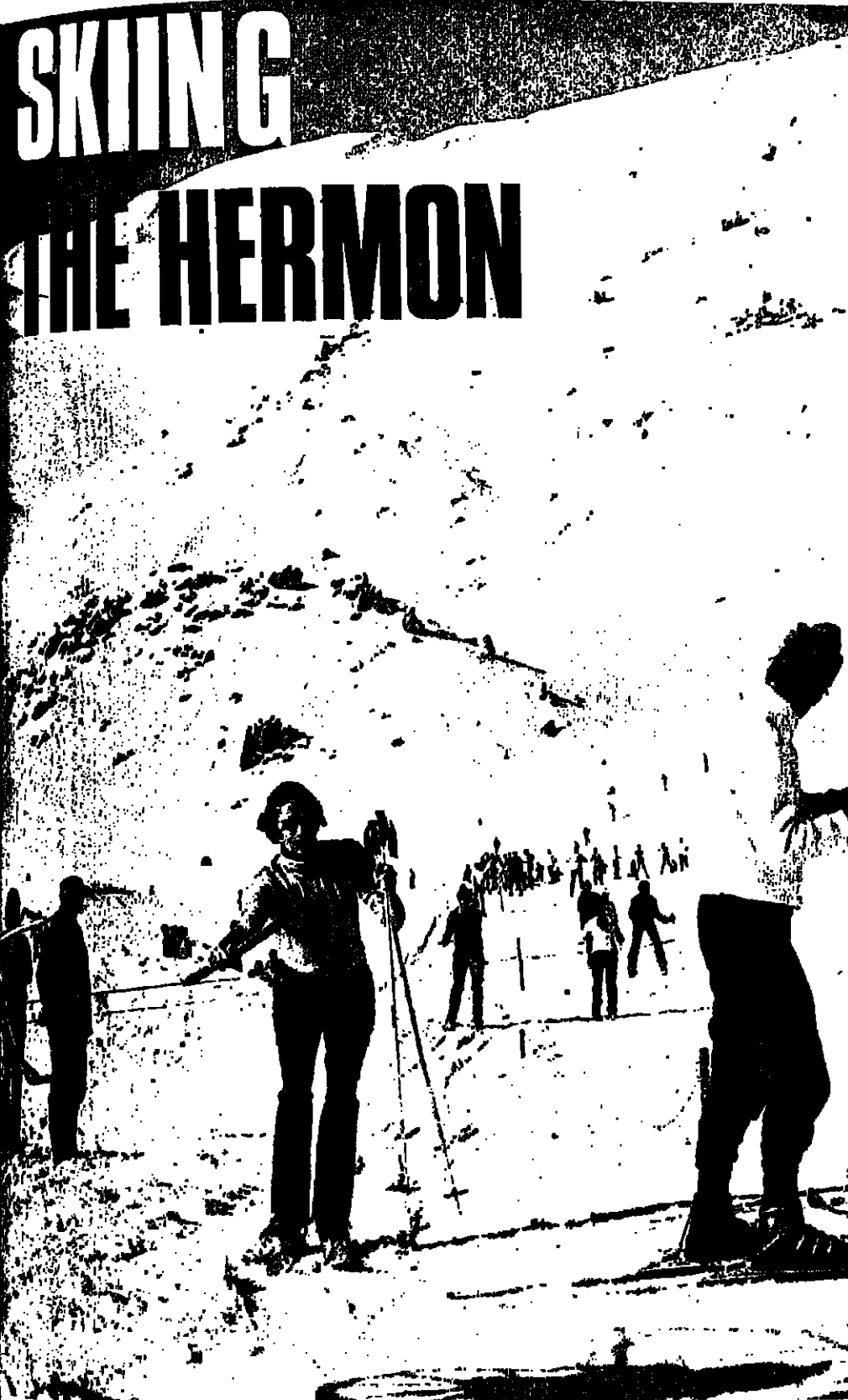
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FRIDAY, MARCH 9, 1978

SKIING THE HERMON



Beginners' slope at Mt. Hermon. A steel cable helps guide the novice skier down the mountain.

For the past few weekends, heavy snows have closed the roads leading to the ski resort on Mount Hermon. But there have been some opportunities for Israel's growing number of ski fans to test their skills on the powder snow.

Skier injured in fall gets first aid outside Magen David Adom station.

Photos by
**TEDDY
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They've got their love to keep them warm on the Hermon, where temperatures often stay well below freezing for days on end.



Two Druze from nearby villages take a ride down the chair lift.



Time for a warming cup of coffee—and a chance to exchange adventures—at the Hermon snack bar.



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The main road to Tarshisha, after topping the mountain range, slopes down into the beautiful valley of Me'ona. From there, the square fortress with its square corner towers at the eastern end of the village of Mi'ilya is clearly visible. This type of castle was much used by the Crusaders in the 12th century, before the end of their domination, which changed their conception of defence and fortification. It is the same plan that was used in Roman-Byzantine fortified camps in this country, such as Mezad Tamar or Eln Bokel and in other parts of the Roman-Byzantine empire. Some say the Crusaders learned to value this type of castle

camps as were the Jewish planners of Thrat Zvi in the thirteenth century, at the time of the "tower and stockade" settlements.

Roman plan

The Chastiau dou Rel, as the Crusaders called it, the French of those days, the castle was erected on a hill overlooking plains to the east and south and hills to the north and west, clearly represents the ideal plan of the Roman "castrum." The east side of the castle are 82m. in length along the curtain wall between the corner towers (one of which has now disappeared). The east wall gives onto a square bordered of the

on their march through Anatolia during the first Crusade; but Meron Benvenisti, in his book "The Crusaders in the Holy Land," suggests that this ground plan offered itself as a simple solution for the needs of the knights and for defence and that the Crusaders may have been as little influenced by Byzantine camps as were the Jewish plans of great Zvi in the 'thirties of this century, at the time of the "tower and stockade" settlements.

The Chastiau dou Rel, as the Crusaders called, in the French of those days, the castle they erected on a hill overlooking plains to the east and south and hills to the north and west, clearly represents the ideal plan of the Roman "castrum." The east and north sides of the castle are 32m. in length along the curtain wall between the corner towers (one of which has now disappeared). The east wall gives onto a square bordered on the

Each of the towers on the north side of the castle had four loopholes 90 cm. in height, for archers, one in each wall, flanked by beautifully wrought ashlars. But the two loopholes in the east wall of each tower have been widened to make them into entrance doors from the outside. The third surviving tower, on the south-west corner, also has large masonry blocks, but above it a modern house has been

The gate of the fortress may have been from the south side, today an asphalted road leads into the complex.

These square fortresses were generally built to withstand a prolonged siege. In the 13th century, the system for building castles became the "spur fortification." The spur of a mountain was secured by a deep trench separating it from the rest of the mountain and the sides were built up against steep slopes, leaving attackers no way of approaching the walls on top!

According to Benavente, the castles on the "castles" were not really intended for warfare. They were rather a defensive center for the knights could supervise the countryside during periods and when used as bases in trouble. We know from documents that Castilian knights of the King's Castle, which of a "belonged" to the 12th century, the most

In Milviya one wonders, therefore, what defence ideas the planners had. Their fortified square was located in the corner of the plateau of a hill, making the north and west easily defensible. But, especially on the south, one can see a large field of approach which seems to invite attack. Perhaps there was a moat in front of the wall, but more probably the whole hill was defended at some stage by an outer bulley to hold off the attackers. Indeed, it seems possible to trace such an outer defence all around the hill of Milviya, and

the corner of a house was
seen men driving up
castle - shows trees of
masonry which may well
been the corner of a tower
fending the outer bailey.

According to Benvenuto
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were not really intended
fare. They were rather
trative centres from which
knights could superintend
rounding countryside during
ful periods and which were
used as a refuge in times of
trouble. We know from the
documents that Castellum
the Kluge Castle, was the
of "seigneurie", which in
12th century belonged to
feudal lords, the most famous
them Joscelyn III of Courtenay.
Later, in 1220, it was taken
by the Teutonic Knights.
however, soon repurchased
regional centre by built
famous castle of Montfort
far away. The document
934), which confirms the
tonic Knights in their pre-
of what is described as a
"Regis" gives a list of
least than 37 villages and
pendencies belonging to
the

In the twilight of the
sader kingdom the Castells
gls fell to the Marquis
Baybars, in 1266, and there-
fore he captured the town
Montfort.

For example:

- Benedict XIII, the Spaniard who just elected Pope ("anti-Pope") at the court of Avignon, announced that Avignon would give refuge to the Jews expelled by Charles.
- In a special interview, Hasidim to Crescua, "the uncrowned leader" of Spanish Jewry, reports that 100,000 Spanish Jews have converted to Christianity in the past three years.
- The Mameluke Sultan Barkuk and the Ottoman Sultan Bayezid have signed a mutual-defence pact in face of Tamerlane's westward sweep.
- Advertisements tell us of the rededication of the Ezra Synagogue in Aleppo and the publication in Sarajevo of a new Passover Hagrada with "stunning new illustrations."
- Or take the issue of November 21, 1777:
 - Articles of Confederation Adopted
 - Creating United States of America
 - Hasidic Books Burned in Vilna.
 - An editorial welcomes the large influx of Hasidim to Bretz Yisrael, and in a special interview in Safed, Rabbi Menahem Mendel of Vitebsk, leader of these olim, explains the purposes of Hasidism.
 - Ezra Stiles, President of Yale University, favours replacing "Anglish, the language of the ty

*those who prayed...
and those who preyed*

THERE are two ways of viewing the Crusades — as a series of expeditions inspired, at least in their origin, by religious motives and having as their aim the liberation of Jerusalem and other sites holy to Christians from the hands of the infidel Saracens, or, alternatively, as a great cultural and economic political tendency on the part of Western Christendom to expand eastward, a tendency of which the military adventures were but one manifestation. Prior to this eastward thrust was the urge to rid southern Europe, especially Spain and Sicily, of the Moslem invader. And, as the authors of this book observe in their introduction, "It was for the battle against 'the enemies of the Church' then devastating Sardinia and the coasts of Tuscany, that Pope Benedict VIII called a council of the legates of the Roman Church in 1016. A holy war was declared." But the holy war, like some which have been waged since, never materialized. The encyclical proclaiming it was never sent out and it took another 80 years before the First Crusade began.

Reviewed by
Eric J. Frank

Though the Crusades failed miserably in their ostensible purpose of wresting the Christian holy places from the Moslems, they still had important positive economic and cultural results. "They gave the merchant navies of Western Europe a monopoly of the traffic from the Bosphorus to the Straits of Gibraltar and enabled them to develop an economic system from which all Europe benefited." Perhaps even more important was the intellectual development and enlightenment of the Christian knights who found refinement and education under the influence of Moslem men of letters and scientists.

The Crusaders were prompted by a wide variety of motives, ranging from a genuine pious idealism and mass hysteria, through love of travel and adventure and boredom with the monotony of peacetime existence, to simple greed, lust and violence. Nor were their aims always focused on Jerusalem, potent though this name was in rousing a fanatical mob to take up the Cross. Sometimes the leaders responded to an appeal from the emperor of the Eastern Empire to liberate Byzantium from the Moslem stranglehold, while at other times the Western Franks aspired to domination over the Eastern Empire and a political union of all the Christian states. Nevertheless, it would appear that to the average Crusader the motive of piety was present in greater or lesser degree. As our authors put it, "the holy war became a penitence, an atonement, a purification and a conversion."

"A new world opened up for these rude warriors. Matters of the mind appeared to them like wonderful fountainsheads to which they had never even dreamed of going. As Shaw's Cauchon puts it, less sympathetically, 'Man go to the East to find the infidel and the infidel to pervert them. The Crusader comes back more than half a Saracen.'"

"This book consists of two parts. A straightforward narrative to trace the Western point of view traces very skilfully the gradual decline from the high idealism which motivated the First Crusade to the bickering and power politics which by the thirteenth century were predominant to come to terms with Islam in return for worldly advantage. The latter part describes the so-called Latin Kingdom of Jerusalem and of special interest to us in Israel for the light it throws on our various Crusader sites.

This is a sumptuously produced book, lavishly illustrated, even if the illustrations are not always as good as possible, since some of the pictures are of dubious relevance to the text, while others require detailed description, which is not provided. And unexpected but welcome feature is the inclusion of four lyrics of Crusader origin with the melodies transcribed into modern musical notation. The texts are of great human interest, while the melodies are in some ways examples of the type of songs which formed the repertoire of the mediaeval troubadours and minnesinger.

The new edition of 'Chronicles'—as well as the two previous volumes — is recommended reading for anyone interested in learning Jewish history in the context of world history, writes literary editor **Moshe Kohn**.

■ guage of free America" — and also alleges the existence of a secret Jewish intelligence office in London maintaining regular contacts with correspondents in New Zealand.

- Moses Mendelssohn favours a Jewish State, as does Jean Jacques Rousseau.
- Poland imposes a tax on the Jewish community for every Jew leaving the country for the Holy Land.

- Adam Smith urges a shorter working day, while employers argue that a 12-14-hour day is essential if any work is to be got out of "shiftless employees."

- Voltaire insists that the Jews are a cruel, proud and pretentious people whose only interest is to make children and money — though "that doesn't apply to all of them."

- Wolfgang Amadeus Mozart, the infant prodigy of Salzburg gives unsuccessful concerts in Munich and Mannheim

In the issue of April 23, 1799 which prints Napoleon's invitation to the Jews — "the rightful heirs of Palestine" — to return to Zion

there is an appeal for money, food and clothing coupled with a denial of being pro-French, by the head of the Jerusalem Jewish Community.

Yom Tov Algazi, Yehuda Burlina
Mordechai Halevi, Moshe Aharonov

Yes, to learn and teach history — even Jewish history — in many dimensions requires almost as much

Imagination, love, and work as the staff of "Chronicles" have invested in writing it the way they have done.

The Hebrew edition of Chronicle was issued some years ago.



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This book appeals chiefly through the vivid quality of portraits of the leader personalities: Urban II, of course, is idealized, but prudent and in touch with the realities of the situation; the almost legendary Peter the Hermit, ignorant and uncouth, but gifted with a natural power of oratory, which brought the unlettered mob flocking to him; standard; Louis VII of France, "young, ardent, very plous" but quite incapable of giving any sense of direction or unity to the monarchs and barons who supported the Second Crusade; Richard Coeur-de-Lion of England, whose reputation for chivalry and chivalry has nearly forgotten; Saladin, who years to have shown more compassion, *serenitas* and *admiranda* com-

any of his opponents were capable of: John of Brienne, whose well-considered strategy was sabotaged by the folly and arrogance of the Cardinal Legate Pelagius; and, perhaps most striking of all, the worldly and anti-Papal Emperor Frederick II, who, in spite of being "an admirer and friend of Islam who had placed himself beyond the interest of the Church, and was the father of moral and intellectual liberation from Christian civilization" nevertheless succeeded, albeit by skilful diplomacy rather than by force, in regaining possession of Jerusalem.

For the Jewish reader, who associates the Crusades mainly with the bloody pogroms which typify their least admirable side ("Spires Worms, Mainz and Prague were

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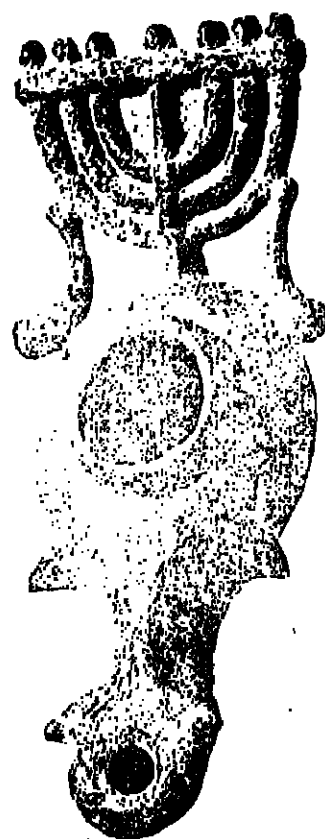
THIS WEEK ON

ART BOOKS

PAGE THIRTEEN

Representation of the Temple menorah (candelabrum) resting on a representation of two shofarot (ram's horns) decorate first century C.E. bronze oil lamp, on display in the Israel Museum's Zhurabin Collection.

Lamps provide key to history



NEHOT-KHERES ME'UTARIM נרות חרות מעוטרים (Ornamental Jewish Oil Lamps) by Varda Sussman, Jerusalem, Mossad Bialik and the Israel Exploration Society, 150 pp.

Reviewed by Avraham Goldberg

ALTHOUGH this book deals with oil lamps, it tells us much about Jewish life in the huge Bet Govrin area of settlement in South Judea, between the end of the Second Temple period and the Bar-Kochba rebellion (ca. 70 — 135 C.E.).

Ornamental design on clay lamps came into its own among Jewish manufacturers only after the destruction of the Temple and it represents both protest against the idolatrous representations on Roman oil lamps which flooded the market, and Jewish longing (as seen in the symbols chosen for ornamentation) for Jerusalem and all that it represented in Jewish religious life. Thus, constant themes for representation are the seven-branched Temple Menorah (which until the destruction of the Temple was considered too holy for portability), the Lulav and Eitrog (connected with the Sukkot festival), and first-fruits baskets (Shavuot). Floral and geometric designs are also found on many of the Jewish lamps of this period.

The book under review contains excellent photo-offset illustrations of more than 200 lamps found in the Bet Govrin area, accompanied by explanatory remarks by the author, artistic design.

which include Mishnaic and Talmudic references that help to understand the ornamentation. There is also a three-chapter introduction which discusses the development of clay-lamp manufacture in Ereẓ Yisrael, the historical background of Jewish clay-lamp manufacture and ornamental design in Jewish clay lamps in general.

The author does not discuss the artistic merits of the lamps, but there is no question that many of them are of high quality. Each design seems to have been chosen for value. There is freedom in choice of ornamentation and a fast desire for constant variety in topic of design.

Fills out picture

This selection does much to fill out the picture of Jewish artistic activity during and before the period under discussion as found on coins, sarcophagi, etc. Most of all, it tells us that the post-destruction period in Ereẓ Yisrael was not only one of great literary-cultural activity in literature (the Mishna) and the forming of Jewish patterns of living (the synagogue, the pattern of prayer) but also in the field of artistic design.

WHEN JEWS WERE MISSIONARIES

RECENT correspondence in this newspaper contained an exchange on whether Judaism was at one time a missionary religion. This is precisely the subject of this book by a distinguished American scholar and Reform rabbi, issued originally in 1939 and now reissued by Ktav.

Judaism contains both universalist and particularist elements. Concerning proselytization, statements can be quoted from the sources expressing both enthusiasm and suspicion. But examination of the sources shows that initially Judaism was very interested in winning converts and took active steps to that end. Negative reactions were the consequence of external pressures in hostile environments which acts of proselytization endangered not only the proselyte and those immediately concerned but the entire community.

Bamberger traces an organized, intensive missionary movement on the part of Jews during the Second Temple period. He attributes this to various factors, including the growing stress on the religious (as against the national) aspect of the Jewish group; greater emphasis on universalism; and the expanding Diaspora which spurred Jews first to apologetics and then to missionary activity, especially in Hellenistic environments. The forced conversion of the Idumeans was apparently motivated more by political expediency than religious fanaticism. But at the same time, there is evidence of an extensive propaganda literature.

Numerous converts

In later Second Temple times, many instances of conversion are reported: Josephus speaks of numerous converts in Antioch and notes that most of the women of Damascus were inclined to Judaism; the royal family of Adiabene became Jewish; and there were other instances in Rome and elsewhere. Most noteworthy is Jesus' baptism to the Pharisees: "Ye compass land and sea to make one proselyte." Even put in perspective as an exaggeration, there is a clear implication of missionary activity (and attempts to interpret it other than literally are unsatisfactory).

Bamberger bases himself mainly on Talmudic literature. He is convinced that the Talmudic Sages wholeheartedly supported proselytization and that negative views are either individual opinions or in reaction to a particular historical circumstance. There is no doubt that on the whole, "the Pharisees and the rabbis were eager for converts, highly successful in winning them,

and friendly in their treatment of them."

Some scholars have dated the retreat from a favourable attitude to the Hadrianic persecution (ca. 135 C.E.) and the rise of Christianity. Bamberger puts it much later and concludes that throughout the entire Talmudic period, the attitude of the Sages was favourable, although there were probably prejudices against converts among the

PROSELYTISM IN THE TALMUDIC PERIOD by Bernard J. Bamberger, N.Y., Ktav, \$10 + xxxiii pp. \$8.95.

Reviewed by Geoffrey Wigoder

masses — a familiar dislike of the different which was actively opposed by the rabbis.

Unexpectedly, there is evidence that proselytization continued successfully in the generation following the destruction of the Second Temple, especially in Rome. Bamberger also finds no appreciable change in the attitude of the Sages during the worst of the Hadrianic persecution, with the Mishna continuing to reflect an overwhelmingly positive attitude. This still predominated even as Christianity rose

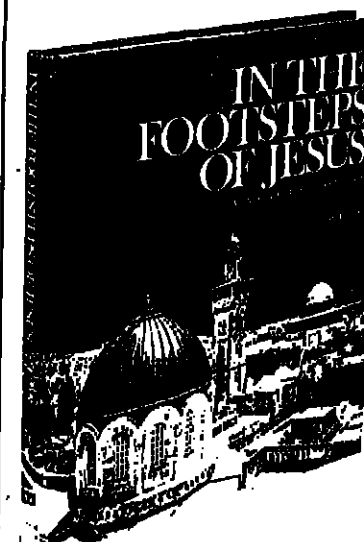
towards its fourth-century heyday.

It was only after the Hadrianic persecution that the rabbis took measures against proselytization by Jews among Gentiles or Christians. The punishment for a Jew who converted to Christianity was death. By these regulations and the decline in Ereẓ Yisrael at that time, instances of proselytization are still reported — the extent to which converts were now much less than previously about a group who had been synagogues but without a version).

New circumstances

Bamberger concludes that the official attitude of indifference towards proselytization, developed in the Talmudic period. He quotes from Louis Ginzberg's monograph on this book which was first published in 1913, in which he writes: "I fully agree with the thesis that the rabbis in the Talmudic period were able to proselytize but evidence in Amoraic times shows that attempts were abandoned. Christianity became powerful, this is the main weight of evidence, which supports the view for several centuries Judaism was a strongly missionary religion until external circumstances made this impracticable."

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GEORGE AND THE WATER by Norman Mailer, N.Y., New American, 229 pp. \$1.50.

Reviewed by Matthew Nesvisky



Norman Mailer (upper left), George McGovern on the campaign trail, and Nixon and Agnew accepting the nomination.

Because the reportage comes from Mailer, albeit a shortie which is, in fact, only a reprint of his Convention coverage for "Life" magazine (now dead) — that we have another book in the vein of "Miami and the Siege of Chicago" and "The Armies of the Night" is, for me at least, a justification for holding those two big political spectacles in Florida last year. There was little inherent interest and even less potential drama in the two shows. President Nixon's followers presented three days of self-congratulation to the public. Sen. McGovern's were celebrating a predictable mix of crass politicking and Methodist moralism. The only spark of real thought and wit came — and notice how low we must reach — when a half-dozen or so Yippie demonstrators held a "puke-in" in front of Nixon's hotel, heaving their semi-digested lunches on the sidewalk to prove that "the President made them sick." And did they, Mailer wonders, know the full truth of that statement? "We are bombing Indochina," he observes, "and the drugs of Indochina are bombing our young." The terrible cost of the Vietnam war could be seen not only in the rice paddies of Southeast Asia, but also in every street of America. The cost, he adds, should be enough to make anyone sick.

prose style, even his grocery lists should be literary treasures. That we have another book out of Mailer, albeit a shortie which is, in fact, only a reprint of his Convention coverage for "Life" magazine (now dead) — that we have another book in the vein of "Miami and the Siege of Chicago" and "The Armies of the Night" is, for me at least, a justification for holding those two big political spectacles in Florida last year. There was little inherent interest and even less potential drama in the two shows. President Nixon's followers presented three days of self-congratulation to the public. Sen. McGovern's were celebrating a predictable mix of crass politicking and Methodist moralism. The only spark of real thought and wit came — and notice how low we must reach — when a half-dozen or so Yippie demonstrators held a "puke-in" in front of Nixon's hotel, heaving their semi-digested lunches on the sidewalk to prove that "the President made them sick." And did they, Mailer wonders, know the full truth of that statement? "We are bombing Indochina," he observes, "and the drugs of Indochina are bombing our young." The terrible cost of the Vietnam war could be seen not only in the rice paddies of Southeast Asia, but also in every street of America. The cost, he adds, should be enough to make anyone sick.

TWO POEMS

By Diana Skala

New Oleh

The letters like broad rooted trees, / Admire the way, / I've written on sidewalks, over shops. / They have stepped out from the seforim / like the life of the people, / like the Berditchever wood / On Shabbat, for the poor widow.

New Israeli

How time I hear / The words / And so naturally / From my countrymen's lips / And made to serve / Each common daily needs, / I child calling, "Imma, Imma—" / I was driver disputing / I don't... he says, "I must hurry," / I'm in Shabbat! / Although this was no common stranger, but a part / Of his own, his family, / I was to be understood — / I know, / I know there was / The language whose buried gold, / Lay hidden in books / Of violent isolation / Tells like music from the lips / Of soldiers, lovers, all the common folk, / And even the dogs know and answer to Hebrew, / And just as good.

Republicans protected

But remarkably, it doesn't. Nixon's nominators, the Republicans, are well protected from such thoughts, says Mailer, by their mediocrity, their ignorance, their affluence, their unwavering faith in their country and their own moral arrogance. The most colorful part of Mailer's book is his description of this least colorful aspect of America, the gathering of the Republican clans. These are all the minor corporation warlords and their pasty-faced wives who have gathered from all across the vast reaches of middle America to kiss Chief Richard's hand. These are the folks who have spawned something called "Young Voters" for the President, a "sh-rah crowd of shining young respectables who worry Mailer much more deeply than their Hippie counterparts camped out their in the demonstration park:

"It is not only that all these kids seem to exist at the same level of intelligence — which is probably not quite high enough to make army officers — but they also seem to thrive on the same level of expression. They have the feverish look of children who are playing beyond the hour of

going to sleep: their eyes are determined, disoriented, happy and bewildered. So they shriek. With hysteria. The gleam in their eye speaks of no desire to go beyond the spirit that they have already been given. Rather, they want more of what they've got. They are Young Pigs for the President. He thinks of all the half-made patriotic phrases of Fleming Park over whom Amorella (which is to say Republicans) are so worried. Perhaps America has been worrying about the wrong kids."

As the election showed, what America was most worried about was George McGovern. Mailer covers the culmination of St. George's crusade with the purpose of revealing the shrewd manipulations for the nomination and the dullness of the hard-working idealists.

Unforgivable

The atmosphere of moral earnestness was so pervasive among the Democrats that it even ruined the Convention party drinking for Mailer — a sin for which there is no forgiveness. To hell with them anyway, Godfather, much more interesting than saints these days, right in what he says.

YAD VASHEM

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'RELIGION IS AN INDIVIDUAL THING'

LEVAVI interviews Israel's only native-born Progressive rabbi, Twiva Ben-Chorin.

My father in my home, we don't ask a new-thing to show us his kitchen. It is an individual thing. We use to find his own way to our congregation. We know that the people don't think it would be fitting to follow, the path is to offer them."

The first time the Ben-Chorins invited me for Sabbath eve, I anticipated that the evening would be too pious for my secular soul. But I was pleasantly surprised. The synagogue service was musical, and the sermon dealt with events of the day. After dinner and grace, Rabbi Ben-Chorin shocked and amused me with a long series of imitations and stories of his rather unorthodox adventures as a wild school-boy.

On my second Sabbath eve visit, I had the chance to eavesdrop on the process by which a previously Orthodox couple groped toward Progressivism. "When you go to an Orthodox synagogue and then go with your wife and son to the beach, you feel guilty, don't you?" Rabbi Ben-Chorin was asking. "But if you come to our synagogue and then go to the beach, nobody would consider you a hypocrite. Your Sabbath can include both prayer and the chance for the family to have fun together."

The secularist would opt for the beach without the synagogue but would prefer that those who do go to synagogue be "religious" and not then drive to the beach. "People who demand all or nothing," the rabbi commented, "got nothing. Many secularists want to keep religion as some sort of museum. In everything else, they expect things to be relevant and they judge things relatively. In religion, they expect things to be absolute."

dealing with such matters as marriage and divorce, which present a problem. The problem is that the Progressive, like the Conservative rabbi, have no authority to perform marriages under Israeli law, though they often do marry couples who have already been wed in civil ceremonies abroad. The Orthodox community claims that it is very limited.

After the Six Day War, I was in the United States and addressed a mixed group of Reform, Conservative and Orthodox rabbis. I said that I considered this a great honour and that I hoped the day was not far off when the same kind of meeting could be held in Israel. An Orthodox rabbi jumped up and assured me it would never come about. "This is the Diaspora," he told me. "In Israel it will never happen."

So far the Orthodox rabbi has proved to be right. There are now ten Progressive congregations in Israel and 15 Progressive rabbis, though not all of them are working in their profession. Conservative congregations are also growing in number and Rabbi Ben-Chorin feels the problems of the two movements are virtually the same—though cooperation between them is very limited.

But is it sufficiently Jewish—or too modern? If only part of the Jewish tradition is observed, who will decide what part is "necessary" and "valuable"? Some people complain about the organ in some of our Progressive synagogues saying it reminds them too much of a church. But there were musical instruments in the Holy Temple. It wouldn't be half bad if they were to walk into a church and say it reminds them of a synagogue."

As for the selectivity in retaining some aspects of traditional religion and discarding others, the rabbi divides the mitzvot into three categories. "The moral mitzvot are, I think, eternal. Anybody who says that the pill has totally nullified the commandment 'Thou shalt not commit adultery, misunderstands the Jewish way of life. When we talk about ritual mitzvot, I think that what we've said about the Sabbath illustrates our viewpoint. It's the third series of mitzvot,

ness associated with the Sabbath day: prayer, the kiddush, singing Sabbath songs around the dinner table and so forth. But I see nothing wrong with the family enjoying the Sabbath day together at the seashore or seeing the country. On the other hand, I don't think it would be fitting to go, say, to East Jerusalem to shop on the Sabbath."

Ben-Chorin is well-schooled in philosophy and can discuss the problem on a highly philosophical level. But he can also bring things down to everyday terms, speaking in today's language. He does this at every service. At the last Friday evening service, for instance, he told me, there had been a Bat Mitzva and his sermon had dealt with the status of women:

"Rashi says that the relation between a woman and her husband is like that between a slave and his master. The Jewish tradition is patriarchal and seen always from the man's viewpoint." I groaned as he told me this and he assured me that is exactly what the members of the congregation had done. "But of course I assured them we do not expect that interpretation. The fact that a girl had come up to the Torah for her Bat Mitzva is proof of that."

"We can't offer people status the way Lions or Rotary can," says Rabbi Ben-Chorin. "What we can give them is the emotional and spiritual content of modern life doesn't always offer. We can give them a way of life which is both Jewish and modern."

Photo: Bat-Mitzva at Rabbi Ben-Chorin's Emot V'anva congregation in Ramat Gan. The rabbi is in centre, gripping Torah scroll.

In I go to concerts and movies and read non-religious literature—which many Orthodox rabbis don't do. He also runs youth groups at the synagogue which combine social and cultural activities with some religious services and ceremonies. Last summer, he and Adina ran a special ulpan at Ben Shimon, where visiting American youth learned about Judaism while studying Hebrew. "We had services every morning but they weren't compulsory. We would take a prayer, analyse it and try to figure out if we could identify with it today and why."

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WOMEN IN POLITICS

Grossman, chairman of the Knesset Public Service Committee, would like to see Santa Josephthal for the Ministerial in the cabinet. A group of Wizo members meeting with 12 past women Knesset members discussed the suggestion with much applause. This was the annual seminar on Politics and the Active Citizen and the applause was primarily to show a desire for more female participation in politics.

It originally been hoped the discussion would centre on how to improve the status of women in the years. After all, as Santa pointed out time and time again, representation in the Knesset is at an all-time low: 10 members plus the Prime Minister — as compared with 100 members plus Mrs. Golda Meir in earlier Knessets.

The gathering was Wizo's celebration of the 20th anniversary. It was to mark the Knesset's 20th anniversary, it was to mark the Knesset's 20th anniversary, it was to mark the Knesset's 20th anniversary.

It's very hard for men to give up their place in politics for us," said Mrs. Golda Meir. "After all, we took the honour of motherhood for ourselves — so the men think they're at least entitled to politics for themselves."

"I didn't know we took motherhood for ourselves," the woman behind me commented dryly. "I hadn't thought there was a choice." But joking aside, Mrs. Knesset's point — echoed by

LEA LEVAVI attended a sometimes stormy Wizo seminar on the role of women in the Israeli electoral and political processes, and brought back this report.

other speakers — was that rights are not given to women on a silver platter. They must fight for them; and if they are willing to fight, and prove their ability, they can push doors open.

It was Shulamit Aloni who livened up the meeting with her characteristically sharp comments about the discrimination against women by religious law. Her predecessor, Knesset Deputy Speaker Tova Sanhedrai of the N.R.P., had taken the opportunity to speak out against common law marriage and civil marriage — and this infuriated Shulamit Aloni all the more.

Raising her voice

"There are some women in this country who can't buy their freedom," Mrs. Aloni had almost to shout to be heard over the din in the audience. "Like the childless widow who is virtually the property of her husband's family until she gets freedom to marry by going through the halitza ceremony."

(In many cases a sum of money is demanded by the deceased husband's brother before he will agree to go through the release ceremony.)

Half the room was on its feet, some to support Mrs. Aloni, others to oppose her.

"But I think the most important thing we have to do," she continued when the chairman finally quietened the audience, "is to pass a real Equal Rights Law for women. True, we have equal rights — but it doesn't give equal rights." The law, she said, should enable women to bring their grievances to the Supreme Court instead of having to settle for minor parliamentary victories here and there.

Shulamit Braudo, chairman of Wizo in Israel, had some suggestions for the women of the Eighth Knesset. First of all, she wants to see women in 50 per cent of the Knesset seats — an idea which, though unrealistic, aroused much applause. (Shoshana Arbell Almoshino, chairman of the Knesset Labour Committee, said she would be happy if the present number were doubled.) Mrs. Braudo suggested national insurance coverage for housewives, income tax reform to eliminate discrimination against widows and — another piece of wishful thinking — enthusiastically received — a week's paid vacation for every housewife in the country.

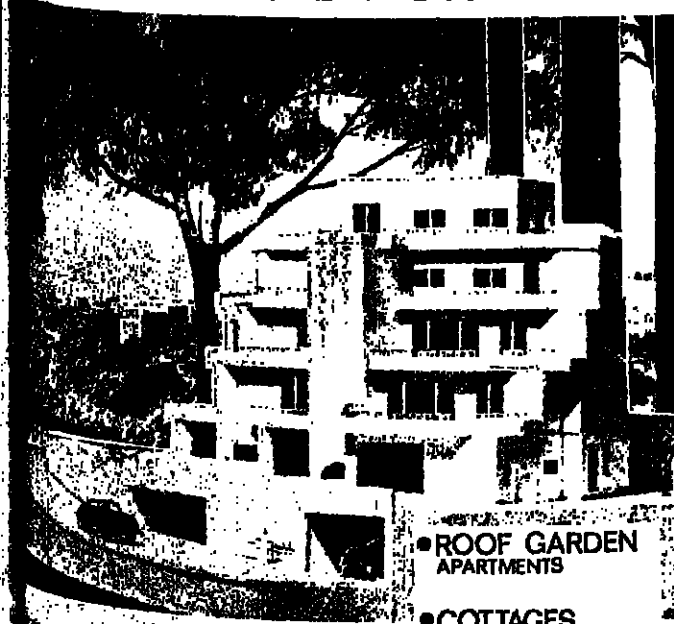
FOR this reporter, at least, one of the day's highlights was the unplanned visit of several Women's Lib activists, who had come to sell their newly published newspaper. They stood outside the meeting hall and some lively discussions ensued.

"Why are you against raising children?" one Wizo woman challenged. When the girl from Women's Lib explained that the Movement is not against child-rearing, but only demands that women have a choice, the Wizo woman grew angry.

"Don't tell me there's such a thing as a normal woman not wanting to have children. I heard one of your leaders say she doesn't want children because it would conflict with her career. And I think that's disgusting. Normal women who don't have children are terribly unhappy."

Meanwhile, another of the Women's Lib girls almost succeeded in selling a copy of the newspaper once she had convinced the potential customer that the organization is not affiliated with any party. "But they're all extreme leftists," someone called out. "Don't give them your money."

SECOND home Mt. Carmel



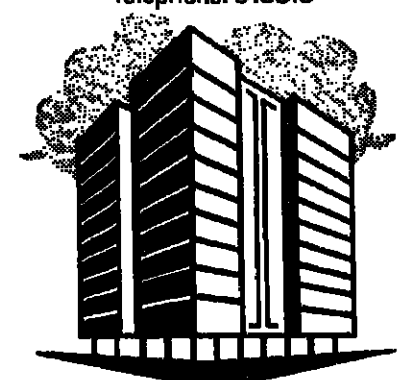
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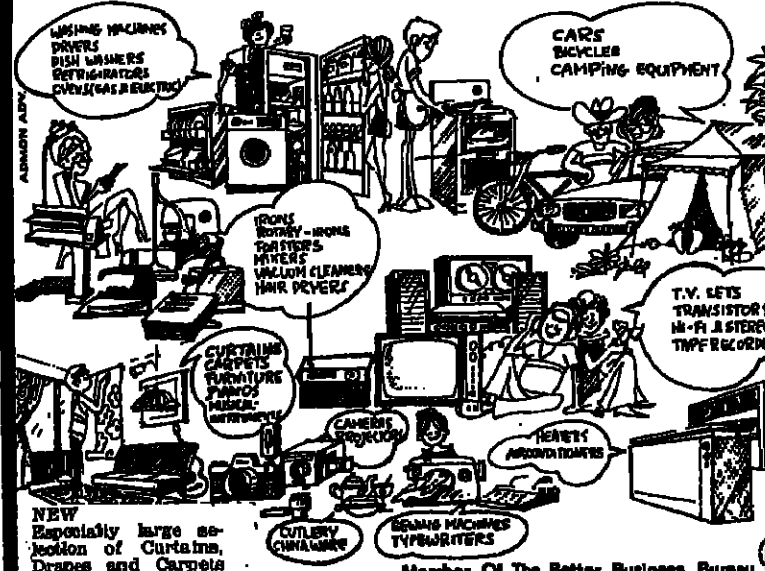
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Panoramic view of Kiryat Shmona, as it stretches out along the slopes of the mountains of Upper Galilee. (Composite photo by Amos Naveh)

Kiryat Shmona: poor in cash, rich in children

THE last volley of Katyusha shells, all of the venomous 130-mm. variety, fell on Kiryat Shmona at five minutes before three o'clock on the morning of June 23 last year. Slicer luck saved the Rosenberg family, parents and two children, who had arrived three months earlier from the Soviet Union. The missile punctured the roof, smashed the windows and mangled the refrigerator. The Rosenbergs, asleep in the bedrooms, were unhurt. Most of the 18,000 inhabitants of Kiryat Shmona went down into their shelters, as they had done so often during the two years they endured intermittent shelling from terrorists operating from the presumed safety of Lebanese territory. Until the Israel Army and Air Force proved the presumption wrong. Today, Kiryat Shmona can go to bed reasonably certain of staying there until next morning.

The terrorists would perhaps have thought twice about attacking civilians had they been able to predict the consequences. "In adversity, defiance," Churchill said of the people of Britain under the German blitz. The border population in towns like Kiryat Shmona and Beisan, in kibbutzim and moshavim, stood up to current showers of mortar, Katyusha and heavier artillery shells and were hardened into the same spirit of defiance. They gritted their teeth, buried the dead, repaired the damage, and held on. The few who left Kiryat Shmona during the period when the terrorists controlled Fatahland in South Lebanon have since regretted it and would go back, were it not for the housing shortage.

'Security rooms'

Enemy action has indelibly stamped the character of these border people. It has also left visible marks all over the face of the town. Thick-walled concrete rooms have been, and still are being, grafted onto houses, up to a height of three storeys, to serve if need be as family shelters. Their walls can shrug off the thickest missiles and give the tenants a sense of safety. For many families, the extra room has meant an addition of living space and an easing of domestic congestion. "Out of the strong came forth sweetness," says the deputy chairman of the local council, David Moreh, a former teacher and headmaster, pointing out that but for the shelling from South Lebanon, many people in the town would still be living three and four to a room.

PROJECTED on a wall map, Israel looks something like a high-rise structure, with Upper Galilee as its penthouse and Metulla the roof. Eight kilometres and one floor below lies Kiryat Shmona.

Founded in 1949 as a *ma'abara*, for the influx of immigrants after the establishment of the State, the town still has not lived down its past. Its jumble of small, run-down one-storey houses, and large apartment blocks — the newer ones distinct improvements on the older designs — reflects the sad history of town planning (or the lack of it) in the first 20 years of statehood.

The town occupies the site of the former Arab Khalsa, once notorious as a breeding-ground of Moslem violence — first against Christian Arabs and later against Jewish settlers. It was from Khalsa that, in the spring of 1920, thousands of armed Arabs set out against the French forces and pro-French Christian villages in East Galilee to prevent the area from being included in the French mandated territory of Syria. The infamous Khalsans and villagers of Upper Galilee soon turned against three isolated Jewish settlements in the region, Metulla, Kfar Giladi and Tel Hai, the latter only three kms. from Khalsa. Metulla was evacuated, but the members of the other two settlements decided to stand fast.

The name Kiryat Shmona commemorates the eight members of Tel Hai — Joseph Trumpeldor and his seven comrades — who fell in its defence.

THIS lively town now stretches some two kms. along the highway up to Metulla. It spreads over 10,000 dunams, with densely populated areas alternating with open spaces. Two bus lines hold the widely separated sections of the town together on weekdays. Walking is not easy, for the streets



The town is built on a hillside, and steep like these are necessary to get almost anywhere. (Werner Braun)

It is almost nine months since the last terrorist Katyusha rocket fell on Kiryat Shmona. The trauma of living within firing range of 'Fatahland,' which has left its mark on the Upper Galilee town, and its inhabitants — also has some benefits, writes POST reporter YA'ACOV ARDON

climb up the steep slopes of the Galilee mountain to the west. From a theatre gallery on the flat, black roofs of the housing blocks, studded with TV antennas and solar heaters, on the business centre, on the scattered industrial plants and workshops everywhere, across a fertile plain cultivated by a kibbutz-studded hinterland, up to the towering Golan range that lines the horizon to the east. The Upper Jordan river is hidden from view, but not the great rift through which it flows. The rift starts east of Kiryat Shmona and runs some 450 kms. down to the Gulf of Elat, which itself is part of it.

Housing investment

The beautiful location and fine views may thrill the visitor, but the people of Kiryat Shmona seem to be too engrossed in making a living to enjoy it. A Housing Ministry study by Shaul Zerhi and Dr. Arieh Shakin last year pointed out that, compared with national averages, the town suffers from under-investment in housing, infrastructural facilities and manpower training, and that incomes and living standards are low.

There is no unemployment today. Five years ago Gershon Rosov, head of the Gibbor company,

set up a pantyhose plant which now employs 800 people. He personally gave the town IL50,000 to start a higher education fund and his company has donated IL1.5m. for a health centre (which the Government has promised to double). Last August, the local council made Rosov an honorary citizen.

Kiryat Shmona, poor in cash, is rich in children. Of the 18,000 population, over one third go to school, 900 to high school. On a fine afternoon, released from the classroom yoke, the children are out in the open everywhere, playing, shouting, singing, laughing, making their town a merry place.

Except for a few isolated spots, this is hardly a place of beauty. From the windows and verandahs, washing hangs out thickly in all colours, like bunting on Purim. Tons of paint would be needed to give a fresh look to the discoloured, stained walls of the ugly houses built in the 'fifties.

Beautification

But the town is surprisingly clean, and Council Chairman Avraham Aloni, who has lived there for 10 years, is pleased with his townsmen. He has had the fixed litter-baskets removed and replaced by large trolleys inscribed "For a beautiful and cultured Kiryat Shmona," evidently with good results. Pairs of blue and orange public benches dot the town. Many tall eucalyptuses survive from Arab days, and more trees are being planted; one beautiful street on the upper slopes is lined with olive saplings. The street was named Rehov Rene Coty after the last President of the French Republic, at a time when France was still a friend. After the Six Day War it was renamed Rehov Sheshet Hayanin, but the residents still used the old name, and the English telephone directory put out by the Communications Ministry in 1972 still includes addresses at "Rene Koti."

Kiryat Shmona is also rich in promises. Last September, Housing Minister Sharaf promised 3,000 new homes during the next five years, a third of them for young couples, as well as an Olympic-sized swimming pool. But meanwhile, says Mr. Moreh with a sigh, they cannot get the qualified teachers they need, because there is no decent housing for them — or, indeed, any housing at all. The Education Ministry fills the gap by sending in hastily trained soldier girls.

"When their leave. What teachers who ly, are part of see the children from start to background, the turnover is too solve this problem too much."

If the most ment is in y case and Ruse ago, then Kiry been given a la

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Likes other largely popul were not born had a full Shmona is ed in Safad. A health metropolita to satisfy the oated people in the country for

Shmona as a ought in return they could end of their distri ishing success gional collie voracious in cation and self

About 5,000 played in indus Gibbor and Sh Hlatadut-oper provide 1,100 tronic plant

"We need a jobs, especially ones," says young people take elsewhere and ing jobs in the country. Housing

of Kiryat Shmona's burdens a problem child — its Local Local politics have been

View of Kiryat background.

View of Mt. Hermon in background. (Werner Braun)

Young people marry and to live with their parents, separately. Those who are planning to get married have at all. Many couples get a home of their own, but it's mainly to ease overcrowding. About 2,400 women have been or are will. But for young couples immigrants? There simply enough room yet."

Shmona fought to be the site of the district hos- but lost to Safad. A health with a maternity ward was at a consolation; it is still

Shmona means hardship for the if they have to go to the lashed. TV is more working days and the The more fares if the who the patient."

Moreh has lived at Kir- Shmona for over 20 years. the early tin-hut *ma'abara* and the permanent housing

Shmona was no planning at first, however. When the Hous- Shmona people decided to Shmona they just pulled stand- Shmona out of a drawer and Shmona to work wherever there was Shmona whether the site was suit- Shmona not. It will take years to Shmona yet formally, although Shmona already working to it."

one of the features of the new Shmona is a 60-dunam park. It could Shmona another Horshat Tel, the Shmona nature reserve nearby.

After a year, Mr. Aloni's sup- porters had had enough of his autocratic methods and forced him to resign. David Moreh took over again. But recently, Mr. Aloni was readmitted to the Party fold, the Labour list regained its strength, and just over two weeks ago, by agreement with his local list, he was reinstated as chair- man.

Avraham Aloni, who grew up in a moshav, became a heavyweight in political infighting as the secretary of Kiryat Shmona's Labour Council. How long his present tenure will last is unpredictable. All that is predictable in Kiryat Shmona is that another upheaval is as likely as another heat wave.

This is unfortunate for the long-suffering inhabitants who, with their numbers only two thousand short of what is required for Kiryat Shmona to become a town, are eagerly looking forward to municipal status. There is talk of this being conferred soon after this year's national elections, and the people must be praying for a few months' peace in the town hall so that their hopes have a better chance of fulfilment.

This is the 12th in a series on Israeli towns.

In the Kiryat Shmona commercial centre: the old and the new. (Shlomo Arad)

Large families are the rule in Kiryat Shmona, where more than a third of the population of 18,000 are in the schools. (Werner Braun)

Kiryat Shmona women do some bargain-hunting at peddler's roadside stand. (Werner Braun)

"WHAT shall I go as?" This is the burning — if ungrammatical — question for every child, not to speak of quite a few adults, with Purim due to start in just nine days time. When my editor suggested a fashion page on children's fancy dress for Purim this week, I groaned. I tend to get marvelous ideas somewhere around August, forget them completely by March. I looked around the shops for inspiration, found that the shoddiest sort of parnehul'st camouflage suit cost IL35, a fairly ordinary cowboy suit some IL65 and that the "ultimate" in sophisticated Purim costumes offered was a shiny tin gladiator's outfit, made in Italy,

selling for no less than IL170. Clearly, I had to turn elsewhere for ideas. I decided to call up a few designer friends, asked each of them to sketch a do-it-yourself idea for a Purim fancy dress, something they were planning to make either for their own children or those of friends. Here are the results together with simple explanations for making them:

One way and another, I've managed to collect a good many Purim ideas in the last few days. My problem is this: Timna, aged three, insists on being a Moo Cow. Can anyone help?

PURIM POT-LUCK

By CATHERINE ROSENHEIMER
Jerusalem Post Fashion Reporter



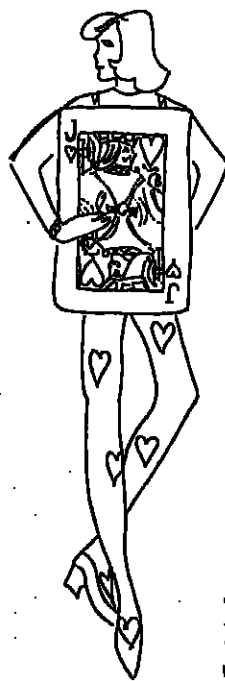
Ruthie Jolles, a fellow journalist and fashion designer with her own maternity wear business, Aphrodite, also has a small daughter called Daphna. "I certainly wouldn't dream of going out and buying her a costume. The hippy fancy dress I sketched here is simply made up of a combination of clothes she already has and a few other bits and pieces — a little Arab embroidered shirt from the Old City, an old pair of jeans which I'll fray a bit more, sew on some braid and a few appliques, and a bright pink shaggy knit bolero. It would be very easy to make a similar one out of a few scraps of fun fur. For her head — an old Afro wig of mine which she adores trying on, wound around with a flowery ribbon. And to complete the outfit — her toy guitar."



"SOME of my best friends are children," says fashion designer Jacob Jacobi — with the result that each year he finds himself called upon at the 11th hour to dream up costumes for children of friends. Last year he whipped up an astronaut's suit in record time out of an old sheet and lots of silver slips; this time, with kid gloves right back in fashion, he makes a Japanese outfit would be fun. The one sketched here is based on an old sheet, folded in half, a hole cut out for the head and each side stitched up two thirds of the way, to leave wide arm-holes at the top. For the V-neck effect, simply cut out a V shape and trim it with wide ribbon. Take a wide strip of patterned or striped fabric to form a broad cummerbund tied into a big bow at the back; you can draw a few Japanese style waterway and flowerhead motifs onto the sheet with coloured felt tip pens. For the feet — rubber thong sandals or wooden soled clogs — and, if the little girl has long hair, sweep it up and stick a few long coloured knitting needles through the hair — otherwise, a wig. Eyes, of course, are made up appropriately.



Roly Ben Joseph, designer of all the Bikma fashion range, is never at a loss for original ideas. The costume she's thought up for her nine-year-old son Oded is "Melech Hafalet" — the Felalet King, or typical Yemenite felalet street vendor. This is a real "action" fancy dress where the child can participate. Make the head-dress by taking a smallish old sheet or a piece of muslin and folding it into a long strip about 20 cms. wide. One person holds the sheet at each end and twists it round and round. Crumpling the ends firmly so they don't unravel, you take the twist in the middle and it wraps itself around to half the original length, forming a double coil which is wound around the child's head to form an original turban. Roly suggests a square of scarlet fabric or a red "tippe" to fit in the centre of the head-dress. The rest of the costume consists of any old shirt and trousers, the shabbier the better, topped by a big white apron. For the face: a generous coating of brown greasepaint and a wispy beard. "The rest is up to the child's imagination and initiative — he can take a big basket, go out and buy himself a few pitto and felalet balls, decorate his wares with some home-made safafe. If he's like my elder son Nir, a born bushman, he'll set out on his bicycle selling his wares and make himself some pocket money into the bargain!"



MY own idea — the King of Hearts — is based on a costume I wore years ago as my one and only stage appearance in a junior school production of Alice in Wonderland. My role was a rather insignificant run-of-the-mill card, but the outfit is still a basis of the outfit is either a ballet leotard with tights or a simple sweater or T-shirt with white card, each approximately 30 cms. x 45 cms. (It depends on the size and height of the child) and fix them together with shoulder straps for the sandwhich-man effect. Then your child get down to work reproducing a Jack of Hearts playing card with paints or crayons to decorate the back and front of his "sandwich". Tights could be decorated with a few more hearts out of a red felt and if you want to "accessorise" the outfit, a tray of jam tarts is called for.



Siona Shimshe, best-known as a potter, designer, painter, carpet designer and mural artist, also happens to be the mother of Daphna, just three. "Actually I hate Purim, with all the forced gaiety, the annual parade of unimaginative costumes and all the rest of it — but when you have a little girl at kindergarten, dying to dress up like all her friends, determined to be a butterfly, there's no alternative but to get down to making a fancy dress. Obviously the most important thing is that it should be light and comfy to wear, cheap to make and tearproof too — so that if it cries, the colours won't all run! Daphna's favourite book is about a butterfly, and I always wanted a butterfly when I was a little girl too, so the idea appealed to me."

Seen here is Siona's sketch together with instructions — total cost is around IL5:

1. Sweater and pants, or tights preferably in matching colours. If you have striped ones, so much the better. If not, sew on stripes of fabric oddments in all the brightest colours you can find in your remnant book.
2. 3. Wings, double on each side, cut out of shape of cardboard. Use plain white or cover them with coloured paper or cellophane. Draw or paint a sort of brightly coloured shapes and outlines — buy ready-made self-adhesive flowerhead stickers, glue on fabric or felt appliques. To fit the wings, old baby harness is ideal, but braces or elastic neck equally well.
4. Antennae for the head — made from cuttings of bent wire, wound around with cotton wool. Fix onto a plastic or cellophane hat.
5. Tears. Siona drew these in on Daphna's face, because at the last minute she's decided she wants to be a butterfly and not a butterfly after all!

Marketing with Martha

DRESS reports of alleged nitrate pollution in drinking water on the coastal plain brought me a letter from a concerned mother at Kibbutz Givat Haim. The reports, quoting a Hebrew University professor, suggested that babies under six months not be given tap water. The worried mother had some very practical questions, among them: Is a mother's milk affected by her intake of water? Does drinking the water help? Is bottled water readily available, and is it safe?

I took her questions to the Hebrew University professors who had sparked off the reports in the first place. Prof. Daniel Hillel of the Agriculture Faculty made the original statement early last month at a University-Knesset session on environmental problems. He said that water from many of the wells on the coastal plain has been found to contain more than 45 ppm of nitrate concentration for drinking water — 45 parts per million.

As nitrate, Prof. Hillel explained, get into the wells from animal wastes and the uncontrolled use of nitrogenous fertilizers, which percolate through the soil into the ground water. These measures are taken, the pollution is expected to ease over the next 10 to 20 years, so that water on the coast may become undrinkable as well as babies.

For the medical implications of this pollution, Prof. Hillel suggested that I turn to Prof. Hillel, at the Hebrew University Medical School. Prof. Shuvai felt the press reports tended to exaggerate the scope of the problem. Not all the wells in the coastal area are affected, he said, and the Ministry of Health and the Mekorot water company do regular testing and take the offending ones out of use. Mekorot's water supply does not draw from nitrate-high wells, Prof. Shuvai told me. This was confirmed to me by the Tel Aviv Municipal Water Department and by the Health Ministry office in Tel Aviv. Haifa and Jerusalem have no nitrate problem with their water.

Prof. Shuvai told me that overexposure of infants up to six months can produce a condition called methemoglobinemia, in which the hemoglobin in the blood does not carry oxygen properly. But he said this condition is almost non-existent among babies in Israel, despite the occasional high nitrate concentrations in coastal plain water. Why? Nitrates in water are not a major problem for babies and milk for babies up to about a year. This is to kill bacteria, at least until the time the babies are crawling around the floor eating dirt and germs anyway.

AN unfortunate error crept into my column a fortnight ago on mercury pollution in Haifa Bay fish. The U.S. maximum permissible level of mercury in fish is 0.5 parts per million, (and not 0.5 p.p.m. as erroneously printed). This means, of course, that the 0.5 to 2 p.p.m. which the Yanni study at the Technion found in Haifa Bay fish represents up to four times the accepted maximum (some European standards permit 1 p.p.m. of mercury; Israel has no official standard as yet, and is guided by the various foreign figures).

Nevertheless, Ministry of Agriculture and Ministry of Health officials continue to doubt that significant quantities of the contaminated fish reach the consumer market. Our commercial sea-

Warnings on Water



(Camera Press)

from any pharmacy, Prof. Shuvai suggests. No other form of bottled water low in nitrate content is at present readily available in Israel, but Prof. Shuvai says he has recommended to the Ministry of Health that it should be produced here.

Boiling the tap water does nothing to reduce the nitrate content — and may even increase the concentration, because of the evaporation when water boils, he told me.

Prof. Shuvai believes there is another reason our babies do not suffer from methemoglobinemia. Vitamin C is an excellent antidote for this ailment, and our infants get good amounts of Vitamin C in orange and tomato juice.

With specific reference to the Givat-Haim mother who started me on my quest, Prof. Shuvai says she could ask her nearest District Health Office whether the local water supply has been tested recently for nitrates. In any case, she probably needn't worry, because her letter implies that her infant is breast-fed. The small amounts of supplementary water he gets will do no harm, according to the medical authorities.

Most physicians in Israel are alert to the dangers of nitrates, but do not generally recommend any special precautions such as the use of distilled water in formulas. My children's pediatrician in Tel Aviv tells me he has never come across a case of methemoglobinemia in his practice. Like most pediatricians in Israel, he advises boiling both water and milk for babies up to about a year. This is to kill bacteria, at least until the time the babies are crawling around the floor eating dirt and germs anyway.

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a public health hazard. Mercury poisoning, he said, comes from eating large quantities of polluted fish over a long period of time, such as has happened in Japan.

Dr. Shmuel Yanni, who headed the Technion study, told me he thinks some of these mercury-ridden fish do reach the market, and he does not take the matter so lightly. His department has placed its reports before the Health Ministry and hopes it will take stronger action.

Inspection of what is sold in markets and restaurants falls within the province of the municipal authorities, and not the Health Ministry. Dr. Shomroni told me; the Ministry's responsibility for sea-fish ends at the port.

Dr. Shomroni added that the Health Ministry, which is also responsible for imported fish and the industrial processing of fish, makes regular checks of imported tuna for mercury. What is released to the canneries has been approved by the health authorities, he said. He noted that Israelis eat small quantities of tuna compared with Americans.

The Health Ministry also inspects the fish from internal ponds and lakes before it leaves for market. These include carp, bouri and St. Peter's fish.

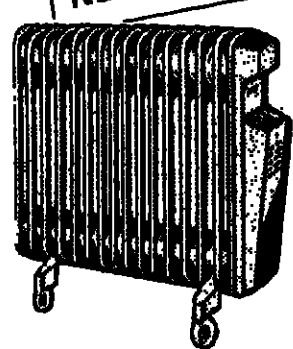
THE spokesman's office of the Haifa Municipality told me that the city's Veterinary Department keeps a regular check on the stocks in Haifa fish shops. They said that there are only 10 fish shops in Haifa — the number seems unbelievably small to me — and these shops receive their supplies from Tnuva, a reliable source. When I asked whether there are not "unofficial" fish vendors peddling wares in the open markets, I was told that "the Municipality does not tolerate unauthorized peddling."

Not living in Haifa, I am unable to verify these statements. It would seem to me that if Dr. Yanni really wants to perform a public service, he could buy up some fish at various points in the city and take these to his Technion laboratory for mercury testing. So far, his tests have been applied to fish pulled directly from Haifa Bay.

Dr. Yanni claims that these fish do reach the consumer market; the Government and Municipal authorities say they do not. Perhaps one of our many consumer organizations would like to sponsor tests of fish as it is sold on the market rather than as it swims in the Bay.

Martha Meisels

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AMARYLLIS



MONBRECHIA

Bulbs for summer flowering



NERINE



TIGRIDIA

BULBS which will flower during the summer months are now available in many gardening shops and nurseries. The choice is generally quite large. This group of plants includes some growing from corms or tubers, others from bulbs. All these underground stems are food stores for the growing plant. In the description of these plants, references to bulbs include corms and tubers as well.

How to grow these bulbs successfully

Select healthy, mature bulbs, buying from good shops.

Prepare the soil for planting, digging to a depth of 30-40 cm.

Remove large stones, but turn under all leaves, grass, stems, roots, everything that will decay easily. Avoid organic manure for fertilizing, but add a cup of compost for each cluster of bulbs, mixing fertilizer, sand and peat with the soil.

For pot plants, prepare a mixture of equal parts of garden soil, sand or vermiculite and peat, with a small amount of compost. Plant at depths, distances and times recommended for each type of bulb.

Water the plants at regular intervals.

Bulbs for shady gardens and terraces

Tuberous rooted Begonias are the ideal flower for shady or partly shady areas. Plant the tubers now in peat with the level or

concave side uppermost, keeping the plants indoors at a temperature of about 20°C in a moist atmosphere and moist soil.

For pot plants use 15cm. pots. In 4-6 weeks, when the pink shoots appear, transfer the plants to their permanent beds, choosing a cool, lightly shaded area. Water at least every other week with a fertilizing spray; meanwhile, water often enough to keep the soil moist. When the leaves turn yellow in the autumn, gradually withhold water, allow the tubers to dry, and store them. Start the growing cycle again in February or March.

Many varieties

There are many varieties of Begonias, different in shape and colour. Flowers are red, pink, orange, salmon, yellow and white, simple or double or fringed. The hanging Begonias are particularly attractive for hanging baskets or window boxes.

Gloxinia is also a pot plant, and should be cultivated like the Begonia. The foliage is velvety green; the flowers are large and bell-shaped in a wide range of colours: purple, pink and red, often on a white base.

Lilies for every garden

Lilies are a wonderful sight in the garden and also in pots on terraces. Plant the bulbs from January to April in well-drained soil, 10-15 cm. deep and 15cm. apart in partial shade. The secret of success is good drainage and ample moisture. A mulch of peat in place for 2-4 years.

Lilium hybrids have many different forms, height, flowering times and colours. The most common types and their characteristics are as follows: the well-known *Lilium candidum* blooms in May-June. It is 75-100 cm. tall, and very fragrant.

Lilium auratum and *speciosum* bloom in July-August; the *Lilium regale* blooms in July with very tall white or yellow flowers; the *Lilium tigrinum*, with its orange and chestnut spotted flowers, blooms in August.

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GARDEN HINTS FOR MARCH

BY DELIA COHEN

Bulbs from the tropics, for sunny gardens and terraces

Canna (Indian Shot) is one of these plants which blooms for many weeks in the middle of the summer. The flowers are red, pink, orange, yellow and the large leaves are either green or purplish in colour. They are not difficult to grow if you give them a sunny position, rich soil and abundant water. Plant the rhizomes during March, just below the surface of the soil, spacing them 30-40 cm. apart. *Canna* can also be grown as a pot plant, using very large containers.

If you wish to have cut flowers of brilliant colours for your home throughout the summer, plant groups of *Gladioli* at fortnightly intervals. Choose a sunny spot with well-drained soil.

Dahlia

Dahlia is a very popular plant. You may plant Dahlias in the garden, where they provide colourful bloom from July until the late autumn, providing also a good source of cut flowers for indoor arrangements. Dahlias make a beautiful decoration for the balcony if you use big containers and select the right variety — for instance, *Liliput* *Dahlia*, which is only 30cm. high and produces a mass of colour. Planting should take place during March/April, 10cm. deep and 40cm. apart. Choose a sunny position or partial shade and well-drained soil.

Lesser-known bulbs

Amaryllis, *Nerine*, *Monbrechia*, *Tigridia* are also grown from bulbs, but are not so familiar with the public. *Amaryllis* (*hippeastrum*) is a choice plant whose trumpet-shaped flowers — red, pink or white — bloom in June, before leaves appear. Use them in borders or as a pot plant. Plant only half of the bulb beneath the soil which should be light and well-

drained. Water thoroughly after planting, every time the soil becomes moderately dry. When flowers begin to form, water and fertilize the plant every other week.

Nerine Boudentii is a pink-flowered bulbous plant you can plant now (with the neck at soil level). It blooms at the end of the summer. It likes sunny places and light soil with a little peat added.

Monbrechia, known also as *Crococoma crocosmiflora*, grows 75cm. tall. The colour of the flowers is generally orange. It

loves warm, sunny places and does not need a rich soil. It produces many small corns separating them you can increase the number of plants.

Tigridia comes in many colours: yellow, red, rose, usually spotted with a dark colour. The cultivation of the plant is very similar to that of *gladiolus*.

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In-service training for nurses' aides

Special to The Jerusalem Post

ONE of the great staffing needs in hospitals the world over is for nursing aides. Shaare Zedek Hospital in Jerusalem is trying to cope with its own shortage in this field by the introduction of a new type of in-service training which has been acknowledged in recent years to be a most effective teaching method.

It has been initiated by the hospital's new Director of Nursing Services, Shulamit Ricardo, who trained at the Charity Cross Hospital and at the Radcliffe College Infirmary at Oxford, and who studied nursing administration in London. She convinced the Shaare Zedek authorities that if there was a nursing team find that their job offers dignity and status, they are likely to stay in it and of seeking these advantages elsewhere.

Under the new programme, nurses' aides are doing training one afternoon a week in the classroom, the rest of the time in the form of practical work

on the job. This, says Shulamit Ricardo, familiarizes them with duties in all the different wards and departments of the hospital. They can get help from a nursing councillor, who is available at different times six days a week. She is liaison with the administration, trouble-shooter and teacher rolled into one.

In-service training is also a means for transmitting Shaare Zedek's tradition of dedicated patient care to registered and practical nurses who had their training elsewhere — often in other countries. It also helps to make them familiar with the special conditions at this religious hospital, which manages to maintain its high medical standards despite the extreme overcrowding which it has to face in its obsolete building.

The new Director of Nursing Services is particularly anxious to attract new immigrants as nurses and to involve every member of her staff in a kind of "participatory democracy" that recognizes the patient as the most important individual in a hospital.



Shulamit Ricardo, Shaare Zedek Hospital's new Director of Nursing Services.

THE 3rd QUEEN FOR A DAY

Mrs. Miri Bozo of Jerusalem who received the good news while on holiday in the U.S.A.



When she gets back, she will spend a day as the guest of VITA — for a day of shopping and entertainment in Tel Aviv

In a conversation with Queen Miri's parents, who are Jerusalemites and veteran immigrants from Turkey, VITA's representative learnt the following — Miri Bozo was born in Israel. She works in the Ort/Ministry of Labour Institute for Higher Vocational Training. She studied geography and education at the Hebrew University, Jerusalem. Her hobbies are photography, and exploring Israel by participating in the excursions organized by the Society for the Protection of Nature.

Hurry! The last draw will be on March 25!

To mark the end of the Winter "Queens" Campaign, 200 gift packages will be raffled among participants.

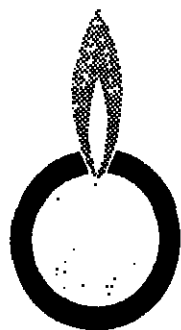
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MEIR MARGALIT'S MONOLOGUE



Photo: Meir Margalit, Shura Turkov and Meir Yanai in "Where is Eretz Israel?"

craft of a Menahem Mendel from a Sholem Aleichem comedy; wearing the uniform of a soldier in the Austrian Imperial army or the khaki of a halutz — he always proudly and emphatically proclaims himself Meir Margalit. When he plays a part, the part becomes something secondary, a mere pretext for Margalit to display his bag of tricks to an admiring public.

He is probably the only actor in the world with a speech defect, and he turned this handicap into a triumphant asset and a personal signature. He is a master of the art of milking scenes for all the comic worth they have. When he has a funny line to deliver, he starts out with a series of preparatory gestures in order to set the background and create suspense, and when the suspense becomes unbearable, he lets go with the line, slowly and deliberately, then pauses for the laughs.

In the present play, the first, I believe he has ever co-authored. Margalit has adopted the sort of gnarled, slightly crablike walk of an old man who has spent his life in hard physical labour on the soil, and he plays Margalit as Margalit has never been played before. I predict a long run for this play, especially since it comes during the 25th anniversary of the State of Israel, when waves of patriotism are beginning to flood the land, and people are starting to ask the question, "Where is Eretz Israel?"

WHERE IS ERETZ ISRAEL? by Shura Turkov and Meir Margalit, at the Idan Theatre. Directed by David Sharir, set by Dan Kedari.

TO the question "Where is Eretz Israel?" the authors of the play by the same name provide the answer: in the heart of

Sasha Cohen. Sasha is the son of a generation of giants who came here when the land was empty and desolate, the jackals and lonely Beduin roamed the wastes on the backs of their camels. Sasha is a man to the marrow born: he used to coax crops out of land which he cleared with his own bare hands, the cattle where cattle were never raised before, roam Gabe on his mare named Katia (of course), and bring forth water from even Moses' stick would have been of no avail. Now, at the age of 87, he is halter and stouter than all the young people around, including his own teenage grandson. When he is called on the farm by a doctor sent by his solicitous daughter, Sasha treats his guest to some home-brewed fruit juice, guaranteed to make a man out of the scrappy product of unsalubrious city life.

Innocent and untutored as he is, the ways of the world, living the simple, lonely life of a farmer in the old stone house he built with his own calloused hands, and working the farm the clock round from at his advanced age, Sasha has done pretty well for himself in the financial department. We never find out how, but he seems to have accumulated property all over the country which is now worth — hold on to your seats! — a cool 25 million pounds.

Wayward daughter

This we learn from Sasha's daughter, a rotten apple that fell far from the tree. She is a lawyer working in the city, married, but carrying on with Menashke, a shady promoter. The two have concocted a scheme designed to get the old man from some of his property, since he shows no intention of leaving it to his daughter in the natural way (as the doctor she sends him finds out).

Menashke, a handsome fellow in flashy clothes with a slicked-down pompadour, is promoting a project which would glorify the achievements of Sasha and other pioneers — a complex of buildings on Sasha's property. Sasha is not interested. When his daughter and Menashke, the latter loaded with blueprints, try to explain the grandiose scheme to him, he refuses to get excited over anything but his she-ass, who is about to give birth. This, of course, infuriates his daughter,

who, in any case, doesn't know an ass from her elbow.

Naturally the scheme falls through, because Sasha is much smarter than all the city slickers put together, and also because he is not interested in seeing himself and others of his breed glorified.

It would be pretty sad to see idealism going out of the window in just one generation, but the authors have some consolation to offer us. All is not yet lost. There is the boy who resents his mother for taking up with the disreputable Menashke and for her modern ways altogether. He admires his grandfather, who takes him on long walks and instills in him a love for nature and the simple life. One can only wonder what will happen to the innocent boy once his grandfather dies and he finds himself heir to all that money.

Silly play

"Where is Eretz Israel?" is quite a silly play. The plot is shot through with palpable nonsense. How could a man working the land with his own hands accumulate property worth 25 million, even at present inflated prices? How could one expect even an old fool to fall for the naive scheme of Menashke? The dialogue doesn't amount to anything; the language is flat; the play has no form.

To say that it was written as a vehicle for Meir Margalit would be an understatement. It is one long monologue by the redoubtable Sasha, played, of course, by Meir Margalit, with the rest of the cast hanging around just to feed him lines when absolutely necessary. All that director David Sharir had to do was to see that the other actors stayed out of Margalit's way — a task in which he succeeded completely.

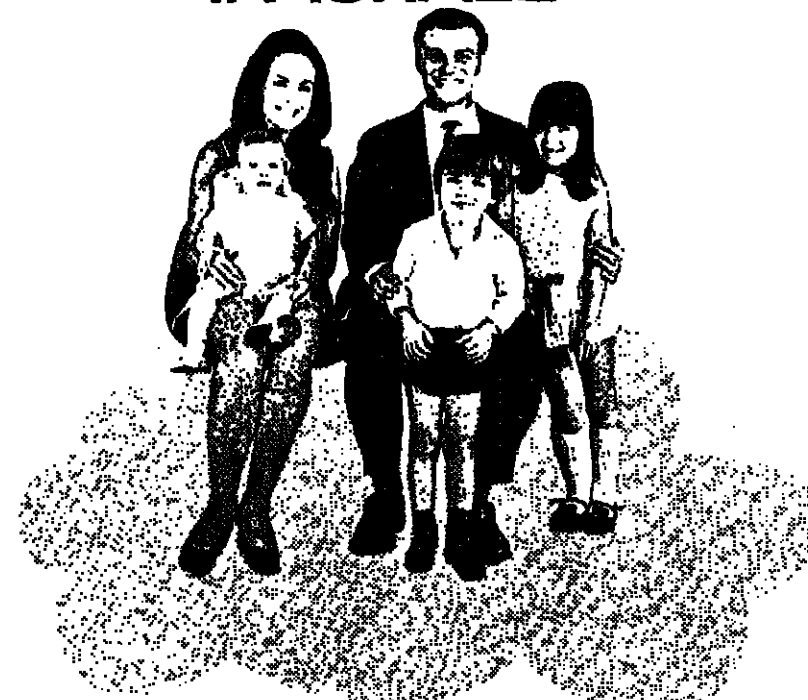
The cast consists of Shura Turkov as the daughter, Shmuel Calderon as the boy, Meir Yanai as Menashke and Avraham David as the doctor. Moving around in a set which is as unattractive as it is confusing, and features such items as a cypress on a comfortable round wooden base like a Christmas tree, designed to denote the Galilee landscape, the performers are devoid of life, and practically freeze when the great Sasha opens his mouth — which is nearly all the time.

BEFORE I try to say anything about the leading performer's acting, a few words of background. Meir Margalit is the only actor in Israel who has more than once carried a whole theatre on his shoulders. Several years ago, when his home theatre, Ohel, was about to collapse, he saved the company and kept it solvent with

his performance, in Ephraim Kishon's "The Marriage Contract" as the plumber with a wife and marriageable daughter. And when the theatre was again hit by a crisis, he pulled it out of a hole with a revival of his "Good Soldier Schweik," a role he played some five million times in several year ago with the Idan Theatre,

with the same Schweik, and may now succeed there with his Sasha. Meir Margalit, with his small stature, his flat, sort of squashed face and a *manzerikhe* twinkle in his narrow, slanted eyes, has in his long career played innumerable roles, all of which have been pure Margalit. Under the powder-wig, in the face-trimmed finery of a Molière character; in the

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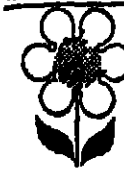


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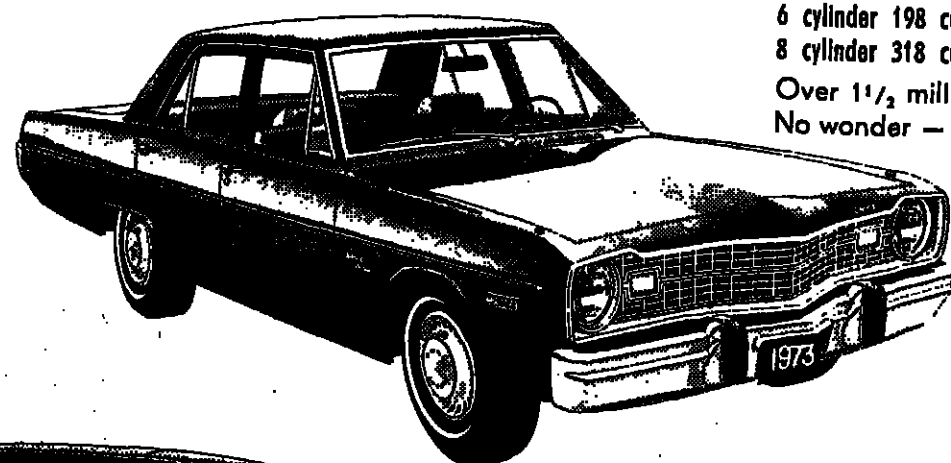
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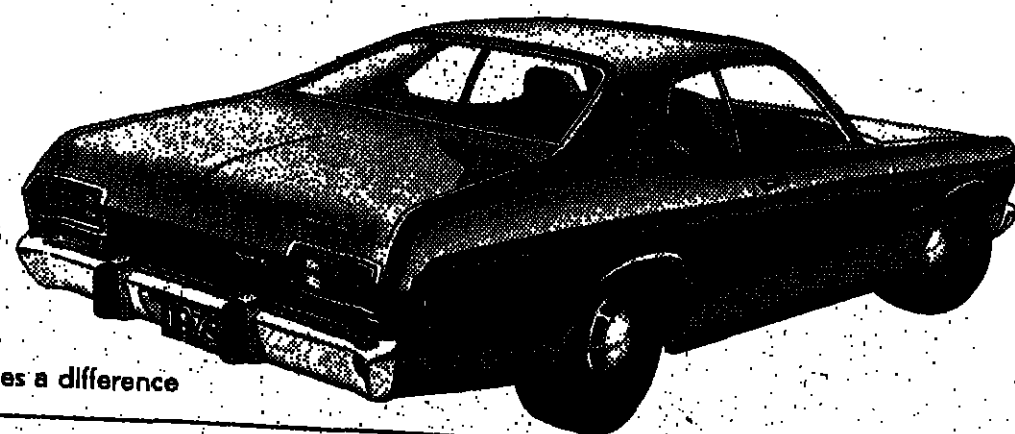


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NEW SHOW CASE FOR YOUNG ARTISTS



The new Leon and Mathilda Recanati Auditorium at the Tel Aviv Museum is apparently being completed to its full capacity. In four or five weeks, there are as many as four or five concerts. A new richness has added to the embarras du riche: the Sharet Fund Young Artists of the America-Israel Cultural Foundation, in conjunction with the Municipality's Culture, Sport and Youth Department is now to present a "Young Artists' Week," in which top winners of the Sharet Fund scholarships will be given the opportunity to appear before a wider public and professional critics in solo performances. For some of them, as the A.I.C.F. press release points out, this will constitute their debut. I don't envy my Tel Aviv colleagues the job of covering four nights within a week, in addition to all the other musical events going on there.

The new venture, a series of four concerts which is to become an annual event, is designed to offer the Friends of the Sharet Fund an opportunity of satisfying themselves of the quality of scholarship winners (rather than professional criticism, isn't it?). We learn from the release that the A.I.C.F. has granted more than 4,700 scholarships in all fields of art — music, plastic arts, drama and dance — the majority for study in Israel, and abroad for exceptionally gifted youngsters. Quite a number of recipients have become top-ranking artists on the international scene (and some of them are settled abroad); many are playing an active part in Israel's cultural life as teachers and artists. This year alone, 432 scholarships have been granted for study in Israel and abroad, as artists or teachers. The winners who will be making their appearance at the four concerts are:

CARMEN OR, piano. Born in 1950 in Rumania, where she won first prize at an international competition in 1969. Impregated in the following year

and is studying for her Artist's Diploma at the Rubin Academy, Tel Aviv, under Mindru Katz. Won fourth prize at the 1972 International Contest at Leeds, England.

ELISHEVA BIN-NUN, piano. Born in Poland; 23, immigrated to Israel in 1956. Studying for her Artist's Diploma with Yehli Wagman at the Rubin Academy in Jerusalem.

EUGENIA ZUKERMAN, flute. Born in the United States, she graduated at the Juilliard School in New York. She performs widely with her violinist husband, Pinhas Zukerman.

RUTH MAAAYANI, harp. She took up the harp at age of 13, studying with Judith Lieber of the I.P.O. Continued at the Mannes School, New York, and at the Juilliard School. She has become an active member of Israel's music life since returning home last year.

SHLOMO MINTZ, violin. The youngest violinist currently performing in Israel. He studied for ten years with Irena Feher, last year won first prize in the summer courses conducted by Henryk Szeryng in Geneva.

RAMI BAR-NIV, piano. Born in 1945 in Israel, he graduated from the Rubin Academy in Tel Aviv and continued his studies in New York with Nadia Reisenberg at the Mannes School. Performed widely and won several prizes, before returning to Israel last year.

The Cantilena Chamber Players are a cheerful but serious group of musicians, currently touring Israel. Led by former Israeli Edna Micheli, violin, who is music director of the Adlon-Ducks-Champain Festival, the pianist of the ensemble is Frank Glazer, who will be remembered favourably from previous visits to Israel. Harry Zaritzian has been the viola player of the Kroll Quartet and the Albeniz Trio and is a faculty member of the Marlboro Music School. The cellist of the group is Paul Olefsky, a soloist with leading orchestras

in the U.S. and leader of master classes at the Hart and Peabody Conservatories (see "Post" for the Chamber Ensemble).

For the fifth time in its eight-year existence, the Israel Chamber Ensemble is embarking on a European tour. Over the next five weeks it will be giving concerts in five different countries, revisiting Holland, Germany and Italy, and adding France and Belgium to the itinerary for the first time. Under the sponsorship of the Ministry for Foreign Affairs and the Ministry of Education and Culture, 34 musicians will perform under Gary Bertini and No'am Sheriff, and will be looked after by the Ensemble's administrative director, Ruth Shahrar.

In addition to Handel, Haydn, Boccherini, Mozart, Bach, Telemann and Hindemith, two Israeli composers are represented on the programmes: Mordechai Seter with his "Ricoeur," and No'am Sheriff himself. The latter will be conducting his newest work, the "Sonata for Chamber Orchestral to and yet so different

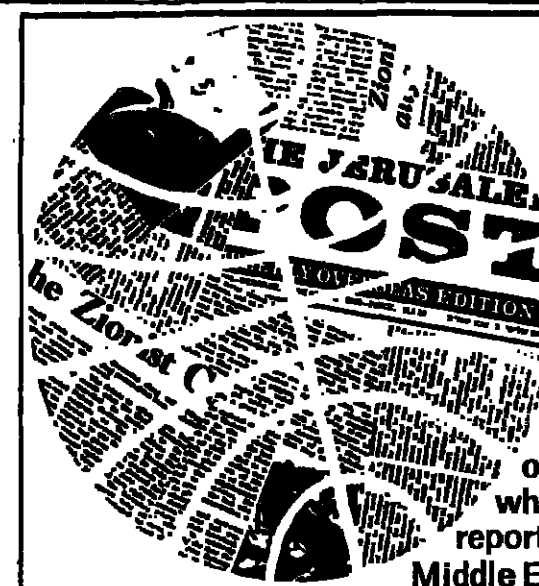
LAST Tuesday I missed the Israel Broadcasting Symphony Orchestra broadcast from Ein Hachofet (I heard a recording later) in order not to miss the BBC programme on the Israel Philharmonic in its Famous Orchestras Series. The stars were, of course, Zubin Mehta and Daniel Barenboim, with Abe Cohen, the general secretary of the Orchestra, a good third.

The account of the Orchestra's special role in Israel, its problems and working conditions was true, fair and lively. There was not enough actual playing in the programme, and it almost seemed like an advertisement for the orchestra. But on the whole, it did justice to the subject and may serve as information for people abroad, giving them a glimpse into the life of a sympathy orchestra similar to and yet so different

Photo: Shlomo Mintz, one of the Sharet Fund scholarship winners who will perform in the new series of recitals at the Recanati Auditorium of the Tel Aviv Museum.

from their own. Zubin Mehta was brilliant as conductor, rehearser and interviewee — in addition to getting across a lot of "Zionut".

Lovers of opera will certainly not want to miss the screening on Israel TV of Jacques Offenbach's "Orphée aux Enfers" scheduled for next Friday (March 16). This appears to be a lavish production of French TV and should provide a few hours of brilliant music, Gallic wit, excellent actors, beautiful costumes (choreography is by Jean Babilée). As, in general, only the overture to this splendid parody of grand opera and Greek mythology is performed in Israel (once announced over the radio here as "Orpheus in the Underworld"), the opportunity to have the whole work brought into the home be utilized by every music lover, high-, low- and middle-brow.



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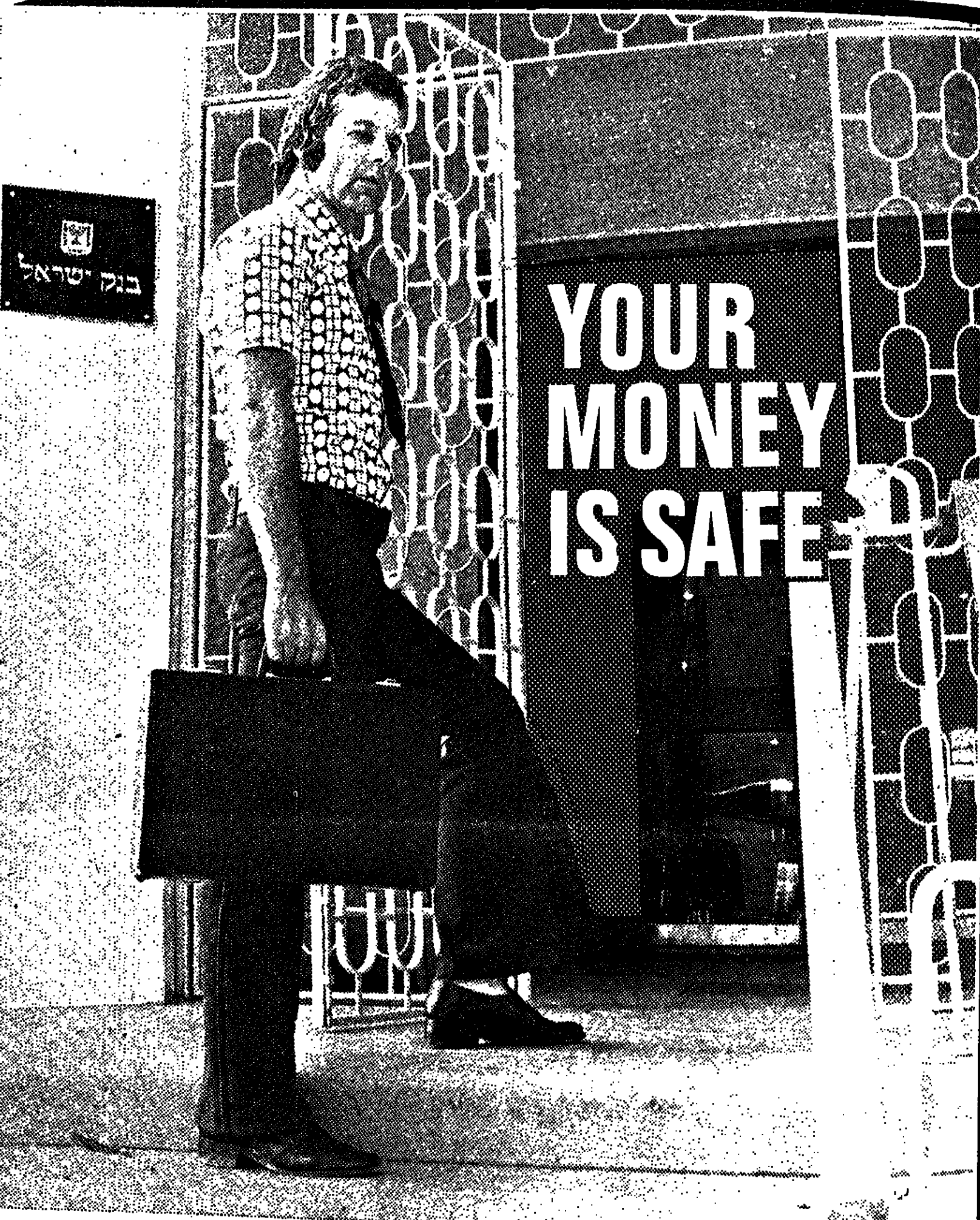
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GOLDA LOOKED GREAT

It did not matter overmuch that Golda Meir had been thrown at her by that vicious character on C.B.S.'s "Face the Nation": what was important was she looked marvelous everywhere she went. Mind you, I could not understand why she wore a short-sleeved dress at a reception, especially as Pat Boone, long sleeves, and, as far as I remember, so did Queen Alia, when she trod the same red carpet behind the same Marines, although one of the flags was draped. Sardonically Golda's visit to the pure gold after the hat which marred her visit to the night I was apprehensive that she might have to send an ex-messenger to Milwaukee to get her mother's old gloves, nothing of the kind happened. Dick came up trumps, making her from the very beginning of the Libyan tragedy was not to affect Golda's visit: I for one was proud of the fact that many Israelis cast the votes they did not have for him last year.



Nevertheless, it was a bit of a strain on his part to plead for a cabinet post for Yitzhak Rabin, no doubt as a reward for his taking the campaign trail in his behalf. Golda answered him that she would see how young man behaved himself at the Dick's protest is clearly enough to get Yitzhak that what he obviously thinks she to him.

In "Face the Nation," Golda's rough passage when crossed herosely about the Libyan plane she did not come to grips with the question why, at the very end of the incident, she became clear that the plane was headed for Cairo, we did not let it go. She counteracted by charging a double standard of morality, which was perhaps the best way to deal with the whole question.

Panel silenced

As usual, she was in top form when she discussed peace negotiations. She sees her own point of view so clearly — why in heaven's name won't the Arabs come down and talk things over with us? That is what everybody wants after wars, so why don't they? The panel was completely lost for an answer: if Sadat, Hussein and company saw they don't say to themselves, "let's talk to her, let's talk to her, let's talk to her," if she's Jewish."

There were several pointers in the interview for Israel Television. It lasted only 25 minutes.

yet covered a multitude of issues: this is an example "Moked" might well emulate. Indeed, Israel Television had to fill out the rest of the long hour with a wearisome discussion between Hagai Eshed and Yosef Harif about what their impressions had been of American diplomacy during a junket they had in America, as if anyone cared. The other great lesson was that C.B.S. wrote the names of the characters involved, including "Golda Meir, Prime Minister of Israel," whom Americans should know by now, time and again on the screen: we are lucky if we get a name flashed on the screen twice in an hour.

The greatest thing about the programme, of course, was the hint that, if Sapir, Yadin and the others twist her arm hard enough, she will go on moulding our destinies. I felt like a schoolchild told that a favourite teacher was going to accompany the class into the next grade.

SEVERAL people have complained to me about the ominous noises which accompany the turning of the hands of the clock that precedes the news. I agree with them: I am reminded of the tolling of Poe's bells: "In the silence of the night how we shiver with affright at the melancholy menace of their tone!" Admittedly, the news boys can argue that this tolling symbolizes what is to come — murders, explosions, funerals, wars, famine. Still, it would be pleasant if they would give us some hope of better tidings, with tinkling silver bells or mellow golden harmonies.

Two views of beaches

On successive nights we saw a strange juxtaposition of news. The Ministry of Tourism announced optimistic plans to develop what it mistakenly described as the golden beaches of Israel. They are now, all too many of them, black beaches: of course, the oil-line has done its grisly work. Then we saw the devastation wrought by us among the Corals in Eilat, in a very dramatic and moving news item, well photographed: much of the Corals have gone, and the sea life has been devastated.

Another news item brought us the good news that Russian *aliya* is on the increase, and that a special effort is being made to persuade Jews in France with large families to immigrate to Israel, despite the social benefits they obtain where they are. The only fly in the ointment is that Western *aliya* is on the decline. This is hardly surprising, when the Government has indicated that it regards anybody availing himself of the inducements formerly offered so freely as a crook. It is hard to explain to Westerners that Israeli policy about *aliya* is governed less by principles than by the flow of immigration from different lands: as long as there is no immigration from Russia, we try to persuade Westerners they are needed and tempt them with benefits: if the Russians come, we don't need Westerners and so cut down wasteful concessions.

Saturday night's "Hamavdil" was one of the best in this series that I have seen. The jollity of Adar, during which we celebrate Purim, flowed from the screen: the fact that Purim is so imminent explains why the drought has broken, and why we are being afflicted with snow, frost, winds, hail and rain. Purim costumes for children invariably coincide with ideal weather for the farmers. In fact, if Purim could be moved to November, the winter would be assured, between it and Hanukka — another reason for heavy rains — of two good months at the right time.

Anyway, "Hamavdil" was very pleasant, and I enjoyed Dr. Yashiv's crack about Queen Eliza Aleph and Queen Eliza Bet. The skit of the girl who gets converted to Hassidism so as to participate in the Hassidic Song Festival was most amusing. She made it clear that she converts to anything along the festival trail.

"Those were the days," about 1952, was handled with a pleasant, light touch, and brought back



Looking marvellous on C.B.S. television interview.

memories of such mighty events as the completion of the Histradrut's "Vatican," and the burning of the ration cards. There was a cynical note in one comment on coming elections: "Party politicians promise things will be better — and some people believe them."

My weakness for getting names wrong landed me in another error, this time about an old friend, Yitzhak Artzi, father of Shlomo, the singer, whom I called something else. Sorry.

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